MINUTES
OF THE
KINGS MOUNTAIN
BAPTIST ASSN.
1851-1874

MINUTES

OF THE

King's Mountain Baptist Association, and Convention of Delegates, held at

Double Spring Church,

CLEAVELAND COUNTY, N. C.,

NOVEMBER 7, 1851, AND DAYS FOLLOWING:

THE Introductory sermon was preached by Elder D. Pannell, from John 17th Chap. and part of the 1st verse: "*The hour is come.*"

The Convention was then called to order by Elder J. Suttle, and on his motion Elder Thomas Dickson was appointed Moderator, and J. R. Logan clerk pro tem.

On motion, the letter of dismission granted the Churches by the Broad River Association, was produced and read before the Convention; whereupon said Churches were severally called, and their correspondence read, the names of their delegates enrolled, and the state of each minuted.

Read and adopted a Constitution, Rules of Order, and abstract of Principles for the government of the Association; and ordered the same to be printed with the minutes.

The Moderator then announced the *Association* as being duly formed; when, on motion of Bro. E. Turner, the body proceeded to ballot for officers, which resulted in the choice of Elder Thomas Dickson, Moderator, and Bro. J. R. Logan, Clerk.

1. On motion, ministering brethren not delegates to this body, were then invited to seats; and received as such Elder L. McCurry.

2. The Moderator then announced the following committees, viz:

On Finance, R. T. Hord, J. Bailey, W. H. Green.

On Union Meetings, J. Suttle, E. Turner, E. Jones, W. Covington, D. Hamrick.

On Correspondence with Sister Associations, D. Pannell, B. Putman, M. Gold, T. Dickson, J. R. Logan.

3. On motion, a general committee, consisting of D. P. Gold. T. Dickson, J. R. Logan, were appointed to arrange the unfinished business of the Session and report the same for transaction to-morrow.

Prayer by Elder J. Suttle, and the Association adjourned until 10 o'clock to-morrow, A. M.

SATURDAY, 10 o'clock, A. M.

The Association met according to adjournment. Prayer by the Moderator.

4. Called the roll of delegates and marked absentees.

5. On motion, the general committee of arrangement reported, and were discharged.

6. On motion, the committee on Union meetings submitted the following Report, which was adopted:

The committee on Union Meetings having had the subject under consideration, beg leave to report: That owing to the situation or locality of the several Churches in Union, they suggest the propriety of adopting First Broad River as a dividing line, forming two Associational sec-

tions, for the present year, and recommend that Union Meetings be appointed to be held, First, with the church at Boiling Spring, commencing on Friday previous to the 1st Lord's day in May next. Second, with the church at Zoar, commencing on Friday previous to the 2nd Lord's day in July next.

Respectfully submitted, J. SUTTLE, Ch'm'n.

7. Appointed *Elders* J. Suttle, D. Pannell, Geo. Rollins, T. Dickson, L. McSwain, and *brothers* Wm. McSwain, J. J. Jones, Robt. Poston, to attend the union meeting at Boiling Spring; and *Elders* J. Suttle, D Pannell, Geo. Rollins, T. Dickson, L. McSwain, and *brothers* B. E. Rollins, Wm. McSwain, to attend the union meeting at Zoar.

8. Elected Elder J. Suttle to preach the sermon introductory to the next session of the Association, and Elder T. Dickson *alternate.*

9. Elected Brother J. R. Logan to write a Circular Address to the churches in union, to be read before the next session of the Association: subject—*The duty of church members towards each other.*

10. Elected Elders T. Dickson, J. Suttle and Geo. Rollins to occupy the Sacred Stand on the Sabbath, in the order of their names.

11. On motion the Committee on Correspondence reported as follows, which was adopted:

The Committee on Correspondence beg leave to report: That they have had the subject under consideration, and being fully aware of the benefits arising from a friendly correspondence with sister Associations do therefore recommend that a correspondence be solicited with the several Associations following, to wit: *The Broad River, The Green River, The Bethel,* and *The Catawba River;* and that messengers be appointed by this body to attend each of the foregoing Associations, with requests that they open a correspondence with us at our next session.

Your committee also suggest that the accompanying *Corresponding Letter* be signed by the Moderator and Clerk, and be printed with the minutes of this body.

Respectfully submitted, D. PANNELL, Ch'm'n.

CORRESPONDING LETTER.

The King's Mountain Baptist Association, To her Sisters, The Broad River, The Green River, the Bethel, The Catawba River Associations, Greeting:

Dearly Beloved Brethren:—

Through a kind turn of the providence of God our Heavenly Father, we have been permitted to meet together in an *Associate capacity,* and have enjoyed a pleasant interview.

This being the first session of our body since its organization, it will therefore be proper to inform those with whom we solicit a correspondence, that we have been detached from the Broad River Association, and erected into a new and distinct body, various reasons impelling us thereto, a few of which it may not be considered amiss to communicate in this Letter:—The Broad River Association, previous to its division, was a large body, extending over a considerable area of territory, interspersed with several large streams that not unfrequently, in time of high waters, intercepted the delegates from Churches in their attempts at going to and from the annual Sessions. Moreover, the churches numbering upwards of 40, rendered the business of the Sessions laborious and often complicated, while the delegations being consequently numerous, were therefore more burthensome to the citizens and brethren that usually support such bodies.

The foregoing reasons, coupled with a desire to be more conveniently situated, and with a belief that greater zeal and energy, with a corres-

ponding religious effort, will accompany the separation, have induced us to make the experiment; and we are not without hope that all the advantages and desirable results so fondly anticipated, will be more than realized; that our churches will feel greater responsibility and do more to spread the gospel of our Lord Jesus Christ; that his disciples may be greatly increased; that the churches may be filled with devoted converts; that the kidgdom of our Lord may come with great power and glory, until all kindred and people shall become the willing servants of our Lord.

The information communicated in the letters from our churches in union, go to show that several of them, during a short space of time back, have enjoyed gracious revivals of Religion, and are made to exclaim, "The Lord hath done great things for us, whereof we are glad." During the present Session our business has been transacted in harmony and brotherly love.

Our next Association will convene with the *New Bethel Church*, on Friday before the 4th Lord's day in October next, (1852,) 10 miles North from the town of Shelby, and 3 miles from Falls' Factory on 1st Broad River, at which time and place we shall hope to receive your correspondence.

May the grace of our Lord Jesus Christ be with you all. Amen.

THOMAS DICKSON, Mod.

J. R. LOGAN, Cl'k.

12. The following Brethren were appointed Messengers to sister Associations, to wit:

To *The Broad River*—Elders, Thos. Dickson, J. Suttle, and brothers J. R. Logan, J. Turner. To *The Green River*—Elders, D. Pannell, George Rollins, Joseph Suttle, Thos. Dickson, and brothers W. H. Green, J. R. Logan, B. E. Rollins. To *The Bethel*—Elders, L. McSwain, J. Suttle, and brothers B. E. Rollins, S. McBrayer. To *The Catawba River*—Elders, Thos. Dickson, Geo. Rollins, and brothers Robert Poston, J. J. Jones, Wm. McSwain.

13. On motion, The Committee on Finance made the following Report, which was adopted:

Amount of Contributions from Churches - -	$20,21¼
" Rec'd. from Broad River Association	1,68¾
Aggregate amount - - -	$21,90

Respectfully submitted,

R. T. HORD, Ch'm'n.

On motion of Elder J. Suttle,

Resolved, That the Clerk superintend the printing and distribution of the Minutes among the Churches, that he have 1000 copies printed, and accept of $5 for services. Motion sustained and Resolution adopted.

On motion of J. R. Logan,

Resolved, That the thanks of this Body are due, and are hereby tendered to the Brethren and friends in the vicinity of Double Spring Church, for the kindness they have manifested in the accommodation of this Association.

Adopted, *nem. con.*

On motion of Elder D. Pannel, the Minutes of the Session were read and signed by the Officers of the House,—and the Association adjourned to meet again at New Bethel Church, on Friday before the 4th Sunday in October, 1852. Prayer by Elder D. Pannell.

THOMAS DICKSON, Moderator.

J. R. LOGAN, Clerk.

No.	Churches.	Post Offices.	Ministers.	SUNDAY OF PRG	Church Clerks.	Delegates Names. Ordained Preachers in capital letters, Licentiates in Italics, and Laymen in Roman letters.	Members.	Contributions.
1	Buffalo	Erwinsville, N. C.	T. Dickson	4	W. Hamrick	*B. E. Rollins*, E. Turner, W. Hamrick, J. Turner.	247	$3 50
2	Sandy Run	Mooresboro', N. C.	J. S. Ezell	3	E. P. Jones	E. Jones, R. McBrayer, E. P. Jones, C. Bridges.	150	2 00
3	Zion	Shelby, N. C.	T. Dickson	1	J. Bailey	T. DICKSON, J. Bailey, W. Covington.	156	2 00
4	Zoar	Shelby, N. C.	T. Dickson	2	J. R. Logan	W. H. Green, J. R. Logan, B. Putman, W. H. Cabaniss.	153	2 50
5	Do'ble Spri'g	Camp Call, N. C.	J. Suttle	2	M. Gold	J. SUTTLE, M. Gold, D. P. Gold.	120	1 60
6	Bethel	Webb's Ford, N. C.	D. Pannell	1	W.H.Hardin	D. PANNELL, G. Hamrick, W. H. Hardin.	28	87½
7	B'l'g Spring	Sandy Run, N. C.	J. Suttle	1	WMCh'mp'n	D. Hamrick, D. D. Durham, A. Hamrick.	131	1 75
8	Mt. Sinai	Erwinsville, N. C.	L. M'Swain	3	J. Randall	John Webber.	47	98¾
9	New Bethel	Gardner's Ford, N.C	T. Dickson	4	R. T. Hord	R. T. Hord, A. S. Elam.	160	2 00
10	Mt. Pleasant	Sandy Run, N. C.	G. Rollins	2	W. B. Hames	G. ROLLINS, M. Jolly, W. B. Hames.	47	1 00
11	Broad River	C. Iron Works, S. C.				No representation.		
12	Beaverdam	Fillmore, N. C.	R. P. Logan	4	J. J. Jones	*W. McSwain*, E. Eskridge.	44	1 00
13	Pleasant Hill	Swangstown, N. C.	G. Rollins	3	S. Putman	M. Martin, M. L. Ross.	42	1 00
							1325	$20 21¼
								B.R. 1 68¾
								$21 90

CONSTITUTION

OF THE KING'S MOUNTAIN ASSOCIATION.

WE the united Baptist Churches of Jesus Christ, located in North and South Carolina, having obtained letters of dismission from the Broad River Baptist Association, and having all been baptized upon a profession of faith in Christ, are desirous of reciprocal union: We, therefore, propose to maintain the Order and Rules of an Association, according to the following system:

1. The Association shall be formed of members elected by the different Churches in our union; who, on producing certificates from their respective Churches, in support of their election, shall be entitled to a seat.

2. The members thus chosen and convened, shall be known by the name of the King's Mountain Association.

3. The Association thus organized, shall elect by ballot, a Moderator and Clerk, both of whom shall be representatives of some one of the Churches in union, and when so elected, shall hold their offices for one year.

4. This body shall have no coercive power to "lord it over God's heritage," or to infringe on any of the internal rights of the Churches in union, (while they remain orderly) but shall only act as an advisary Council, in all matters respecting their internal concerns: Nevertheless, it becomes necessary to establish some uniform rules of proceeding, in order to foster and maintain union and christian fellowship.

5. When offences committed by one Church against another may occur, it shall be the duty of the offended Church to labor with the offender for satisfaction, and in case of failure to obtain redress, then call in the aid of one or two other Churches in union to assist in the labor of reconciliation, and if satisfaction (in the opinion of the helps thus called in) cannot be obtained, then the aggrieved Church may bring the case before the Association, who are bound to act on it.

6. Also, when a serious difference may arise in an individual Church, which the members thereof cannot reconcile, they shall call in the assistance of one or two more Churches in the union to assist in the work: and if satisfaction (in the opinion of the helps) is not obtained, the case may be brought before the Association, who shall take it up and act upon it,

7. And should an individual member or members be excluded from any Church in our union, if he, she or they, after maturely considering their own conduct, and the act of the Church, shall feel themselves aggrieved, they may appeal to the Church for a new hearing, and if there cannot be a reconciliation obtained, the Church may call in the aid of one or two sister Churches; and, if in the opinion of the helps thus called in, the member or members have been unjustly excluded, the case may come before the Association to be acted on: Provided always, in all cases of grievances, reference has been had to the 18th Chap. of the Gospel by St. Matthew and other Scriptures which respects discipline, for the bringing to trial and determining on all cases of grievances; and the Association will not take up any case of the above kind, unless the above proceedings have been previously had thereon.

8. Every Church in the union having a membership not exceeding 50 in number, shall be entitled to a representation of two Delegates in the Association, and when their number exceeds 100 members, and does not exceed 150, they shall be entitled to three delegates, when over 150 and not exceeding 200, four delegates.

9. The delegates thus chosen and sent, are to be recommended to the Association by letter from the Churches by whom they are sent, which shall be expressive of their fellowship, also the number of those baptized, received by letter, dismissed, excommunicated, and the number deceased since the last Association and the total number in fellowship.

10. Churches producing letters of dismission from other Associations, and by petitioning, and also newly constituted Churches, who shall upon examination be found orthodox and orderly, by petitioning by letter and delegation, may be received into this union, and the same shall be manifested by the Moderator, giving them the right hand in token of fellowship.

11. The Association shall have power to exclude any Church from this Union, who shall depart from the orthodox principles of the Gospel.

12. The Association shall endeavor to furnish the Churches with the Minutes of their proceedings, and to enable it to do so, each Church shall be required to contribute such sums as may be proper and necessary.

13. Every Query sent by a Church, who has labored on it and fails within herself in getting a satisfactory decision on it, shall be taken up by the Association, and not otherwise.

14. Any Church in our union having a member possessed with preaching talents, who is a candidate for the Ministry may invite brethren from one, two, or more sister Churches, the aid of their Minister and other members, who in conjunction with the Church shall examine the candidate; and if deemed qualified, may license him to preach the Gospel among the Churches at discretion, which shall be reported to the Association and entered on the Minutes.

15. Any Church having a licensed preacher who they deem worthy of credentials, shall call a presbytery of Ministers of our union to officiate; and a presbytery thus called in, shall in all cases of ordinations, both of Ministers and Deacons and the Constitution of Churches, be regulated by the Gospel of Jesus Christ.

16. The Association shall not adjourn until they have gone through the business regularly brought before them, except in extraordinary cases: but no act of the body shall go into operation until the close of the session.

17. The Minutes of the Association shall be read and corrected (if need be) and signed by the Moderator, and attested by the Clerk before the Association rises.

18. The Association shall, in all cases, be governed by a majority of the members present.

19. Voting shall be confined exclusively to the body, in all acts respecting their internal concerns; but the Association may admit any of the distant brethren in the ministry as assistants who may be present at the time of their sitting.

20. The Association when convened, shall be governed by a regular and proper decorum, which they are authorized to form for themselves.

21. No alteration or amendment shall be made to the Constitution unless the same be concurred in by a majority of the members present, in two successive Associations.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.
2. The Moderator shall be deemed a judge of order, and shall have a right to call to order at any time: also it shall be his duty to see that the Rules of Decorum are attended to; to take the opinion of the Association on all questions properly brought before the body.
3. Any member not satisfied with his decision on any point of order, may appeal to the Association on the same day the decision is made, but at no other time.
4. It shall be the duty of the Clerk to keep a regular record of the transactions of the Association.
5. But one person shall speak at a time; and he shall rise to his feet and obtain leave of the Moderator, and when he has done speaking he shall sit down, and shall not speak more than twice on the same question, nor more than twenty minutes at one time, unless he obtain permission of the Association.
6. The Moderator, when addressed for leave of speech, shall signify the same by naming of them or otherwise.
7. No member shall be interrupted while speaking, unless he depart from the subject on hand, or use words of personal reflection; or with a view of calling to order for some particular purpose. Any motion made and seconded, shall come under the consideration of the Association, except withdrawn by him who made it.
8. Every case taken up by the Association, shall be first decided upon, before another is offered.
9. When any thing is taken up by the Association, after allowing time for the debate, the Moderator shall put the question; and those in favor of the thing proposed shall rise to their feet, and those opposed to it keep their seats; the Moderator shall procure the decision before the standers take their seats.
10. No person shall depart the service of the Association without leave.
11. The appellation of brothers shall be used in our address to each other.
12. The names of the members shall be called as often as necessary.
13. No member shall be indulged in any practice that has a tendency to interrupt in the time of a public Speech, or any other practice that would dishonor the Association.
14. The Moderator shall be entitled to the same privilege of speech as any other member, provided he appoints some other member to his seat while he is speaking, but shall not vote unless the Association be equally divided: then he shall give the casting vote.
15. Any person breaking these rules of Decorum, shall be reproved at the discretion of the Association, but only on the day the breach is made.

ABSTRACT OF PRINCIPLES.

1. We believe in one only true and living God, the Father, Son and Holy Ghost, three in one.

2. We believe that the Scriptures of the Old and New Testaments are the word of God, and the only true rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by nature, by his own free will and holiness.

5. We believe in the doctrine of *Election*, through sanctification of the Spirit, and belief of the truth.

6. We believe that sinners are justified in the sight of God, only by the merits of Jesus Christ.

7. We believe the Saints shall persevere in grace, and not finally fall away.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects; and conscientiously do believe the true mode is immersion.

9. We believe in the resurrection of the dead, and general judgment.

10. We believe that the joys of the righteous, and the punishment of the wicked will be eternal.

11. We believe that no minister has a right to the administration of the ordinances, only such as has been called of God as was Aaron, and regularly baptized and approved of by the Church, and come under the imposition of hands by the Presbytery.

12. We believe that none but believers have a right to the ordinances of Baptism and the Lord's Supper.

☞ Cost of Printing and Folding 1000 Copies, $20.

MINUTES

OF THE

KING'S MOUNTAIN BAPTIST ASSOCIATION,

AT THE

SECOND ANNIVERSARY MEETING,

CONVENED AT

NEW BETHEL CHURCH, CLEVELAND CO., N. C.,

Friday, October 24th, 1852, and days following.

The Introductory Sermon was delivered agreeably to appointment by Elder Joseph Suttle, from Mark, 7th Chapter, 7th Verse.

"*Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.*"

After a short intermission, the Delegates convened in the Meeting House, and prayer was offered up by Elder Thomas Dickson.

The churches were then severally called, their letters received and read, and the names of their Delegates enrolled, and the State of the Churches minuted.

1. Elected Elder T. Dickson, *moderator*, and Bro. J. R. Logan, *Clerk*.

2. Opened the door for the reception of churches into our Union, when the church at High Shoal, recently dismissed from the Green River Association, and the Mount Vernon church, dismissed from the Catawba River Association, made application and were admitted as members of this body.

3. Appointed R. T. Hord, F. Lattimore, A. S. Elam, W. Covington and W. H. Green, a committee on preaching during the Session.

4. Appointed Elder J. Suttle, E. Jones, F. S. Ramsour, T. Dickson and J. R. Logan, a committee of arrangement, to whom all the papers and other documents concerning the Association were referred.

5. Called for, and received, corresponding Messengers from Sister Associations, as follows, viz:

From the Broad River, Elder W. Hill. From the Green River, Elders, L. McCurry, Wm. Harrill and Bro. J. C. Lattimore. From the Catawba River, Elder Thomas Carleton. From the Bethel, no messenger or letter.

6. Invited ministering brethren, not delegated, to seats in Council, and received Elder R. P. Logan, and Bro. J. Harrill.

On motion, the Association adjourned until Saturday morning 10 o'clock. Prayer by Elder D. Pannell.

Saturday.—The Association met according to adjournment, prayer by the Moderator.

7. On motion, the committee of arrangement reported, and were discharged.

8. Called the roll of delegates and marked absentees.

9. Read the Constitution and Rules of decorum.

10. Appointed W. H. Hardin, Wm. Moore Sr., and W. H. Green, a committee on union meetings.

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11. Appointed L. McSwain, A. S. Elam and J. Turner, a committee on finance.

12. Appointed F. S. Ramsour, Major Hull, R. T. Hord and J. Suttle, a committee on correspondence with Sister Associations.

13. Read and adopted the Circular Letter, and ordered that it be printed as usual with the Minutes of the session.

14. Elected T. Carleton, L. McCurry and T. Dickson, to preach on the Sabbath.

15. Elected Elder G. W. Rollins, to preach the Sermon introductory to the next annual meeting of the Association, and Elder T. Dickson, *alternate.*

16. Elected Elder D. Pannel, to write a circular Letter for next year, on the subject of "*election.*"

17. The committee on Union meetings, submitted the following Report, to wit:

First Union meeting to be held with the church at Bethel, commencing on Friday previous to the 1st Lords day in May next. (1853) The second Union meeting to be held with the church at Buffalo, commencing on Friday before the 4th Lords day in June next.

W. H. GREEN, *Chmn.*

Whereupon the Association appointed Elders, J. Suttle, B. E. Rollins, T. Dickson, G. W. Rollins, L. McSwain, R. P. Logan and Brother Robt. Poston, to attend the 1st Union meeting at Bethel. And Elders, D. Pannel, B. E. Rollins, L. McSwain, T. Dickson, J. Suttle, G. W. Rollins and Bro. Robt. Poston, to attend the Union meeting at Buffalo.

18. The committee on Finance made the subjoined Report, which was adopted, viz:

Your committee submit the following as the amount of contributions from the Several Churches for publishing the minutes of the Session to wit:

Buffalo,	$3,20	Sandy Run,	$2,00
Zoar,	3,00	Zion,	1,50
Double Spring,	1,81	Bethel	50
Boiling Spring,	1,75	Mount Sinai,	1,00
New Bethel,	2,50	Mouut Pleasant,	1,00
Broad River,	52½	Beaver Dam	1,00
Pleasant Hill,	1,50	High Shoal,	50
Mount Vernon,	60		
		Aggregate,	$22,38½

Respectfully submitted,

A. S. ELAM, *Chmn.*

The Association then ordered that the Clerk superintend the publication, and distribution of 1000 copies among the churches, and accept of Ten dollars for serving.

19. The Committee on Correspondence, submitted the following Letter, which was signed by the Moderator and Clerk, and ordered to be printed, viz:

CORRESPONDING LETTER.

The King's Mountain Baptist Association, To her Sisters, the Broad River Association, The Green River Association, The Catawba River, and Bethel Associations, Greeting:

Dearly Beloved Brethren:

We have been graciously permitted to hold our second annual meeting, which has been characterized by harmony and brotherly love. The business devolving on the body, has been transacted in a quiet and peaceable manner, and we trust with an eye single to the glory of God, and the advancement of the Redeemer's

Kingdom on earth. During the present session, we have received two churches into our Union, and we trust, ere long, to have the consolation of announcing other accessions to our number. Some of our churches appear to have been blessed with revivals during the past Associational year, and have received Several new members ; amounting, in the aggregate, to 128 by baptism, whilst others are in a cold and languid state.

With unfeigned joy and gladness, we received as corresponding Messengers, Elders, T. Carleton, L. McCurry, W. Harrill, and Wade Hill, by whom we were greatly refreshed and encouraged, and whose labors we trust will prove a blessing to many in days to come.

Our next Association will be held with the church at *Boiling Spring*, about eight miles S. W. of Shelby, Cleveland county, N. C. ; commencing on Friday before the 4th Sunday in October next, (1853.) And as we still desire to keep up a friendly correspondence, we therefore invite, and solicit your punctual attendance with us at our next annual meeting.

In the meantime, we crave an interest in your prayers, at the throne of God's grace. And may the grace of our Lord Jesus Christ be with you all. Amen.

T. DICKSON, *Moderator.*

J. R. LOGAN, *Clerk.*

20. The Association appointed Elders, T. Dickson, J. Suttle, G. W. Rollins, and Bro. Robt. Poston, Messengers to the Broad River Association. To the Green River, Elders, T. Dickson, D. Pannell, G. W. Rollins, and B. E. Rollins, Messengers. To the Catawba River, Elders, T. Dickson, J, Suttle, L. McSwain, and brothers, J. J, Jones, and Major Hull, Messengers. To the Bethel Association, Elders, D. Pannell, G. W. Rollins, L. McSwain, and Bro. Robt. Poston, Messengers.

Prayer by Elder L. McSwain, and the Association adjourned to meet again on Monday 9 o'clock, A. M.

Sunday.—The Stand was occupied by those appointed, and the word of life was faithfully exhibited to a large and attentive congregation, by Elders, T. Dickson, Thos. Carleton, L. McCurry, and L. McSwain, in the order of their names, and we are not without hope, that much good may result from the exercises of this day.

MONDAY, 9 o'clock, A. M.

The Association met according to adjournment, prayer by Brother Poston.

Took up the unfinished business of the Association.

On motion the following Resolution was unanimously adopted, viz :

21. *Resolved*, That the several Churches composing this Association be requested to observe, and set apart the 1st day of January next, as a day of Thanksgiving, fasting and prayer, for the spread of the gospel,—the blessings of peace, and unrivalled piety ; and that the several churches in our Union be requested to meet at their respective Meeting Houses, and engage in Divine Service on that day.

22. Voted a Resolution of thanks to the citizens and brethren in the vicinity of New Bethel church, for their kindness and urbanity manifested in the accommodation of the delegates composing this Association

The Association then adjourned to meet at Boiling Spring church on Friday before the 4th Lord's day in October next, (1853.) Prayer by Elder G. W, Rollins.

T. DICKSON, *Moderator.*

J. R. LOGAN, *Clerk.*

TABULAR STATEMENT.

No.	CHURCHES.	Post Offices.	CLERKS OF CHURCHES.	MINISTERIAL SUPPLIES	S. of P.	DELEGATES' NAMES Ordained Ministers, in Small Capitals, Licensed Minist'rs in Italics, Lay memb'rs in Roman.	Bapt'd	R. L.	Dism'd	Rest'd	Exc'd	Dead	Total	Contri.
1	Buffalo	Erwinsville,	Wm Hamrick,	T. Dickson,	4	B ROLLINS, F S Ramsour, W Moore, W Ham-*	3	15	13	0	3	7	255	3 20
2	Sandy Run	Mooresboro',	E P Jones,	J Suttle,	3	*C Bridges*, E Jones, E P Jones, W McKinney	11	11	12	0	3	3	154	2 00
3	Zion,	Shelby,	J Bailey,	T Dickson,	1	W Covington, T J Elam, J Poston, J Bailey,	0	2	12	0	2	0	153	3 00
4	Zoar,	Shelby.	J R Logan,	T Dickson,	2	T DICKSON, W H Green, J R Logan, [*rick, J	0	4	18	1	1	2	133	1 50
5	Double Spring,	Camp Call,	M Gold,	J Suttle,	2	J SUTTLE, *R Poston*, D P Gold, [Turner, W	0	7	13	0	0	0	114	1 81
6	Bethel,	Webb's Ford,	W H Hardin,	D Pannell,	1	D PANNELL, W H Hardin, [Moore, jr.	2	2	2	0	1	1	28	50
7	Boiling Spring,	Sandy Run,	S Hughes,	J Suttle,	1	A Hamrick, D D Durham, W H Green, jr.	13	1	7	1	1	4	134	1 75
8	Mount Sinai,	Erwinsville,	J Randall	L McSwain,	3	L MCSWAIN, Thos. McSwain,	7	4	0	1	1	0	50	1 00
9	New Bethel,	Gardn'rs Ford,	R T Hord,	T Dickson,	3	A S Elam, M Hull, F Lattimore, R T Hord,	13	13	6	0	4	2	172	2 50
10	Mount Pleasant,	Sandy Run,	W B Hames,	G W Rollins,	2	G W ROLLINS, W B Hames,	0	6	2	0	0	1	41	1 00
11	Broad River,	Cherokee I. W.	J L Tucker,	B E Rollins,	1	D Pealer, J Mass,	2	0	0	0	0	0	26	52½
12	Beaver Dam,	Fillmore,	D C Webb,	R P Logan,	4	*Wm McSwain, J J Jones*,	13	5	0	0	0	3	57	1 00
13	Pleasant Hill,	Swangstown,	S Putman,	G W Rollins,	1	M L Ross, H Roberts,	17	14	3	0	1	0	71	1 50
14	High Shoal,		W Smith,	G W Rollins,	4	Wm Smith, M D Padgett,	21	4	1	0	1	2	58	50
15	Mount Vernon,	Seagles Store,	A L Johnson,	A J Cansler,		A L Johnson, L Davis;	26	1	0	0	0	2	50	60
						Total,	128	83	89	3	18	27	1496	$22,38½

KING'S MOUNTAIN BAPTIST ASSOCIATION
TO THE CHURCHES IN UNION.

DEARLY BELOVED BRETHREN:

In pursuance of a resolution adopted last year by the Association, "*The duty of Church Members towards each other*," is made the subject of the present Circular Address.

In the elucidation or discussion of this important subject we shall be compelled to use brevity, as the short limits of a Circular Letter will not admit of that amplification or diffusion that the copiousness of the subject will justly afford.

In treating the subject intelligibly, we shall in a brief manner attempt to point out the origin and nature of Church membership, before proceeding to take up the main branch of our subject.

Agreeably to approved Lexicographers, the English word Church, is derived from the Greek word, *Ekklesia*, which being translated means an Assembly of men, called out from among other men. But in the more common acceptation of the term, when used by the sacred writers, it means a company of saints, a religious society or congregation of holy men and women. The christian church in its embodiment as a divine institution can boast of an inspired history of its organization and development, which is amply and fully exhibited in the New Testament. Its origin was in the city of Jerusalem. In that city was collected and located the first assembly or congregation of christians,—THE CHURCH, Acts II, 47, which we may with propriety style the model or mother church. And although we are informed of additions or accessions being made to the church as thus organized; yet the materials will be found on examination, to be those that "gladly received his word and were baptized." "And believers were the more added to the Lord, multitudes of both men and women." And in no instance do we find any record of *unbelievers* being introduced to membership, nor have we any rational ground, for the inference that among the one hundred and twenty names mentioned Acts I, 15, or of those that "gladly received his word," &c., and were subsequently added to them, were any other than true believers; they were doubtless "children of God chosen to salvation through sanctification of the Spirit and belief of the truth; hence, we feel bound to conclude that those, and those *only*, who have experienced a renovating change of heart, and have been enabled by divine grace to act true and evangelical faith in the Saviour of the world, have a genuine right to membership in the visible church of Jesus Christ. "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me," John xv, 4, and again, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" &c., 2 Cor. VI, 14. Now it is obvious, as the foregoing quotations abundantly prove, that to be a member of Christ's visible church on earth, we should first be made partakers of his divine nature by an application of his atonement through faith; until this blessing is obtained, we have no right, strictly speaking, to claim the privilege of membership in his church, nor can we expect to enjoy that reciprocal fellowship or communion that exists between Christ and his true followers. In short, without this, we have no right to expect to receive the spirit of adoption, whereby we can with confidence cry, "Abba Father." But when this blessing is obtained the Spirit then bears witness with our spirits that we are the children of God, and if children then heirs; heirs of God, and joint heirs with

Christ. Such is the nature of church membership, or in other words, of being united to Christ through the faith of the gospel. And here we might enlarge, and attempt to point out some of the inestimable benefits and blessings resulting from, and connected with, the nature of our union or membership with Christ, but our space admonishes us to pursue the more prominent part of our subject, to-wit: "The Duties incumbent on Church Members towards each other."

Among the higher class of christian duties none is more transcendantly prominent than *Christian love*; and indeed almost every other lesser duty is summarily comprehended and included in this. By this, the subjects of Christ are distinguished, and made known to the world of mankind, by their mutual and cordial affection towards each other.—*Love*, is put forth by the Saviour of the world as the identifying law of his government. "This is my commandment, that ye love one another as I have loved you." John xv, 12. This duty should be the cardinal virtue and distinguishing characteristic of all those that profess to be his followers; and it may with propriety be remarked that His love has not only been made the chief inducement, but the pattern of our love to each other. Let us for a moment consider the character and properties of his love to us, that we may the better be enabled to receive instructions as to what should be the distinguishing features and characteristics of our own. The love of Christ was free and disinterested, exercised voluntarily, without any regard to our deserts. In like manner, therefore, should ours be conferred on one another, voluntarily and independent of any regard to our own interests or advantage; without even the hope or semblance of the fee of reward. "For if ye love them which love you, what reward have ye? do not even the publicans the same?" Mat. v, 46. The love of the Saviour was characterized by tears, agonizing groans, and bloody sweat; so should ours be in every good work of kindness, sympathy and brotherly charity, that may in the least degree tend to the promotion of peace and the welfare of each other. The love of Christ was characterized by forbearance, clemency, tenderness and forgiveness. So ours should reflect the same congenial traits of character. His was nothing but a spiritual flame issuing from the very fountain head of eternal love itself, loving us not as rational creatures merely but as objects of divine affection, and subjects of divine likeness. His was unchangeable, notwithstanding our weakness and unkindnesses. In like manner it is the duty of church members to love one another with an unalterable affection; maugre all little foibles and infirmities of temper and conduct, which we so frequently have to encounter with in our daily intercourse with our fellow christians.

The apostles of Christ strictly enjoined the churches which they planted to a due observance of this important duty, "to love one another and to let brotherly love abound and increase." So important is this grace in the christian economy, that, like holiness, no measure of it is sufficient to meet the requirements of the word of God. The church, where it is lacking, whatever may be the number, or intellectual gifts of its members, to use the language of an eloquent writer, "is nothing better than a heap of stones, which, however polished, want the coherence and similitude of a palace."

In the early and purer ages of the church, we are historically informed that this important virtue of brotherly love, or christian charity, displayed a light of such brilliancy in the character and general conduct of its members, which was reflected in actions so replete with noble, disinterested and heroic affection, as to call forth from surrounding Pagans and infidels, the well known proverb, "See how these christians love one another." A eulogium every way worthy of conduct so appropriat-

and a more valuable tribute was never deposited on the altar of christianity. Alas! that the church should so soon degenerate, and as it grew older become lukewarm, and even corrupt, by which its original or primeval loveliness has not only been tarnished, but in many instances well nigh obliterated.

In the next place it will be proper to designate the *manner* in which brotherly love wherever it exists, will operate.

First. The love of chrstians is of a nature sacred, and quite peculiar. It is not the love of consanguinity or affinity, nor yet of friendship or general esteem induced by a consideration of acts of kindness and benevolence towards us; but it is purely an affection gratuitously bestowed, and cherished for Christ's sake. We may discover many things in each other that will unavoidably meet the approbation of our judgement, such as an amiable and kind disposition; and we are prone to admire public spirit in matters of religion, and a tender sympathy for the woes and misfortunes of others; yet christian love is not based on considerations or qualities of this sort; they may tend to increase our attachment to those having the possession of qualities of heart so amiable and desirable to all christians, but christian love rests simply and purely on the ground of a common relationship to Christ. On this account, church members are to take pure delight in each other, as being *one in Christ*. Believers in Christ should ever regard the church, as the object of the Redeemer's living and dying love; upon it he looks with an eye of complacency and delight, and out of affection to him church members should ever cultivate a tender feeling for, and an inexpressible delight in, the society of each other; we should cultivate greater familiarity and more frequently converse and privately commune with each other, in reference to the great matter of salvation.

2d. Love to our brethren will influence church members to bear one another's burdens and so fulfill the law of Christ. Gal. vi, 2. When we see our brethren oppressed and downcast, overwhelmned with an unwieldy load of anxious care and solicitude, instead of manifesting a cold indifference and distant shyness towards them, we should approach them with kindness, evincing a tender solicitude to know the cause of their dejection and be at all times ready to apply, if possible and within our reach, the necessary balm of relief. If christians would cultivate more the principle of kindnsss, and watch over one another in such cases, and render the assistance that each might, and should do, in mitigating and relieving the cares and anxieties of the oppressed; how much more smooth and agreeable would be made the christian's path? The indifference of some christians to the burthens of their brethren is lamentable, indeed; their conduct towards them betrays an uttter carelessness and supineness as to their afflicted condition; they would see them crushed to the very earth with cares and sorrows, and never make one kind effort to extricate them from the dust of humiliation and sorrow. *Love* requires that every church member should take a deep and abiding interest in each other's welfare; and hence it is the duty of all, to cultivate more familiarity and condescension towards each other. It is not only the duty of christians patiently to listen to the tale of distress which may be rehearsed by an afflicted brother, and mingle our tears and sorrows with his, but *love*, the great promoting cause of all good acts, will prompt us to tender to him our best counsels, and suggest to him the consolations of the gospel. In a word, we should convince him of our sympathies by unmistakable acts of tenderness manifested in his case by which he may plainly perceive that not only has our ear, but our heart been reached in his behalf.

3d. Love requires the professors of the christian religion to visit the sick and the afflicted. "I was sick and ye visited me, I was in prison and ye came unto me,—forasmuch as ye did it unto the least of these my brethren ye did it unto me." The foregoing quotation is the language of Christ instructing his followers in reference to the duty incumbent upon all church members to visit one another in their afflictions. In looking abroad in the christian world, we regret to say, we find but few duties more neglected than this; it seems a moral apathy or indisposition has seized professing christians, and to a shameful extent prevented their observance of this duty. How often are the sick and the afflicted suffered to occupy their beds of languishing and death, for weeks and even months without receiving a single friendly visit from many of the professed followers of Christ whose situation and circumstances, aside from other important considerations, rendered the observance of this duty inexcusable; while such delinquent christians at the same time are enjoying the blessings of good health, and pursuing, to advantage, the daily avocations of life, amassing to themselves a redundancy of the perishable things of the world? How many church members do we discover within our limited observation who scarcely ever pay a single visit to the bedside of a sick brother? Alas! this important duty is too much, yea, shamefully neglected, by too many who profess the christian name. How can such rationally expect to hear the Saviour say, "*I was sick and ye visited me?*" The adoption of a course of conduct more in accordance with the christian character in reference to visiting the sick and afflicted is urged upon the consideration of every church member within the bounds of the Association and the attention of christians generally.

4th. Prayer, connected with the reading of God's word, is another important duty incumbent on church members. "Pray one for another," James, v, 16. "Search the Scriptures, for in them ye think ye have eternal life," &c. It is not only our duty to pray for, but with one another, and that without ceasing, not only privately, but socially and publicly. Nor is the duty of reading the sacred scriptures to one another and of explaining and enforcing the important truths contained therein, on all suitable occasions less incumbent on christians generally. These duties, we fear, are too much neglected among all of our churches, and it is therefore urged that a greater zeal be awakened, and that a deeper interest be manifested upon this important subject throughout the Association, and among christians generally.

5th. *Forbearance*, is a great christian virtue, and a very essential duty of church members. "Forbearing one with another in love," Eph. iv, 2. The christian church is composed of a membership embracing every variety of temper and gradation of intellect; consequently, much forbearance is necessary to harmonize the conflicting views and passions incident to a society so diversified, and maintain unimpaired, "the unity of the Spirit, in the bonds of peace." The strong must bear with the infirmities of the weak. Christians of large acquirements in knowledge, should not treat with contempt and contumely, the more humble and sometimes feeble conceptions of the weak. The virtue of christian love and a proper respect for the christian cause, will influence such to correct, with mildness and meekness, the errors that proceed from the ignorant. Again, there are persons who no doubt are genuine and devoted christians, whose manners appear abtrusive, not to say disgusting; some may be inclined to talk too free, or too much; while others appear disposed to find fault with almost everything that may be introduced. Without forbearance, circumstances like these may tend greatly to prevent that communion and fellowship so essentially necessary to the

preservation of peace and harmony in the church. In all such cases it becomes church members to exercise that charity "which covereth all things."

6th. Church members, actuated by christian love, should watch over one another. Churches are organized and brought into fellowship for the express purpose of watching over one another in love; in no instance can christians be justifiable in adopting the language of Cain, (who had just murdered his brother) and ask, "am I my brother's keeper?" Love requires church members to watch over each other with vigilance and care, and from time to time, seriously admonish and reprove one another, with meekness, as circumstances may require. Is a brother, through the influence of evil examples and severe temptation, about to be led astray from the path of duty to a participation in some of the fashionable vices and frivolties of the times? Then christian love requires your interposition to prevent his ruin. How can we love a brother and at the same time see him pursuing a course that must inevitably injure him without entreating him to desist? "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one to the spirit of meekness." Gal. vi, 1. The duty of watching over, and reproving one another is too much neglected by church members. This is no doubt the result of a craven fear of offending our brethren; but if rightly considered, by keeping silence under such circumstances, we, to a certain extent, connive at their misdeeds, and are so far partakers with them in their evil deeds. What shame, anguish and disgrace would the offender himself been spared, and what dishonor and scandal would have been averted from the church by this one act of faithful love. Is a brother tempted to approach the room of *civil mirth*, the gaming table, or the retail shop? then let your savory influence be interposed to prevent his disgrace and ruin; for we are not to suffer our brethren to transgress either in word or deed if we can prevent it; nor are we to suffer duty to be omitted by a brother without a faithful admonition. Church members have no right to the secret things of each other, nor should they be busy bodies in other men's matters for that is prohibited by God. 1 Thes. iii, 2. 1 Pet. iv, 15. Neither have they any right to assume a dictatorial authority over one another, and act the part of tyrannical inquisitors; for such a course is extremely offensive and not to be tolerated. Our duty however to "exhort one another daily lest any be hardened through the deceitfulness of sin," remains imperative upon each and every christian.

Let us then beware of that spirit which is too prevalent in all our churches and which influences too many christians to act as if their fellow members were no more to them than the stranger at the ends of the earth. The admonition "to warn the unruly," 1 Thes. v, 14, was intended as well for private christians as those acting as ministers or preachers.

The duty of warning and reproving may be considered difficult and self denying, (as it really is) and is often very unpleasant, but that will not justify church members in neglecting it. Christian love will enable and prompt us to its performance; and moreover, we dare not shrink from the performance of a duty, the neglect of which violates a sacred injunction of the Saviour.

Church members should always strive to cultivate peace and harmony one with another. "Be of one mind, live in peace," 2 Cor. iii, 11. "Keep the unity of the Spirit in the bond of peace," Rom. iv, 9. Peace is very truly said to be "the good man's end," and no society can long exist without it. We might here, if our space admitted, expiate on the great importance and value of peace to the church collectively, but deem

it unnecessary, as its importance will appear obvious to the most superficial observers. It will be advisable, however, to point out some of the means proper to be employed by church members for the attainment of so desirable a blessing.

Church members should be submissive one to another in love and humility. "Likewise ye younger submit yourselves unto the elder.—Yea, all of you be subject one to another and be clothed with humility. 1 Peter v, 5. The foregoing quotation requires a kind of mutual subjection among all the members of the church of Jesus Christ; it is, however, not pretended to mean that some church members are to be found in opposition to their favorite views or dogmas, so far as they have reference to matters of religion or church polity, and be entirely governed by them. It is not so much the subjection of an inferior to a superior, but of equals to each other; not that which is unjustly forced by authority, but voluntarily conceded by the affection of christian love; not yielded as a matter of right, but for the sake of peace freely given; in short, it is the mutual subjection of love and humility.

Young persons of little experience and foresight, ought frequently to be subject to the more aged and sagacious; it is certainly very indiscreet, not to say imprudent, for a young undiscerning stripling to stand up at a church conference meeting, and with much self-confidence and flippancy, oppose his views to those of an aged member. Young persons should at all times and under all circumstances, characterize their course by modesty, and a spirit of deference, and the utmost respect for the opinions of the aged and intelligent; and a failure on their part so to conduct themselves, greatly tarnishes the loveliness and simplicity of youth; nor does the obligation cease here, it may be extended so as to embrace members who are equal in age and rank; such are also to be subject to each other in love, and at all times give due heed and respect to the opinions of the other. A good spirit will restrain members from all attempts at over-ruling, and arbitrarily controlling the opinions of others; no member should be determined at all events to have his own way, right or wrong; but should make fair and reasonable concessions to the opinions of others, as much as principle will permit him to do; and to that extent be willing to sacrifice his own views. Members, instead of contending for rule, should rather contend for subjection. Instead of exclaiming with haughtiness, "I have as much right to my way as any one else," we should rather say, "I have an opinion and will mildly and respectfully state it; yet I will not force it upon the church, but will give way to the superior wisdom of others if I am opposed." Church members should always be in possession of humility enough to admit of the supposition, at least, that other members may be in possession of as much light, and may see as clearly into matters of controversy, and probably more so, than themselves.

It may not be prudent for us to stretch the *democratic* principle in our system too far; the idea of equal rights is soon converted into the means of turmoil and faction. Liberty, fraternity, and equal rights, in both Church and State, have often become the signals in the mouths of some for the lawless invasion of the rights of others. It seems to have been forgotten that no man, in social life, has a right to please only himself; his will should be the good of the whole. And that individual violates at once the social compact, whether in ecclesiastical or civil society, who pertinaciously exclaims, "I will have my own way." Such a declaration at once constitutes him a rebel against the community; yet unfortunately for the church, too much of this rebellious spirit is to be found in her membership; and in many instances great havoc and destruction have been the deplorable results. This spirit is frequently dis-

guised, by the deceitfulness of the human heart, under the cloak of zeal for the general good. Persons who figure most in this category, are always finding fault with the present state of things, and are continually suggesting improvements, which, if adopted, would oftentimes tend very much to obliterate the ancient landmarks of our system. Persons of this description would be profited by a perusal of the following quotations of scripture. "Let nothing be done through strife, or vain glory; but in lowliness of mind, let each esteem others better than themselves." Phil. II, 3. "In honor prefering one another. Rom. XII, 10. If church members would enter fully into these seetiments, and resolve to "keep the unity of the spirit in the bonds of peace," the prosperity of the churches would be greatly increased, and the cause of Christ more extensively promoted.

In order that church members may be enabled properly "to keep the unity of the spirit in the bonds of peace," it is important that great care be taken in the treatment of offences; indeed, it is a *right* treatment of offences, that is essentially necessary to the preservation of peace among the churches.

As there is to be found among church members every variety of temper and gradation of intellect, from the affable, courteous, learned and more intellectual, down to the rude, indiscreet and ignorant, it therefore behooves church members to exercise a great deal of care and caution in their intercourse with each other so as to avoid giving offence; the propriety of adopting our remarks to the capacity and temper of our brethren, and of consulting the feeling and views of each other in a mild and forbearing spirit, will appear obvious to all. Our fixed determination should ever be, to avoid giving each other a moment's pain or uneasiness; the import or tendency of our words to each other should therefore be duly weighed and considered before uttered. In a word, we should "let our moderation be known unto all men."

Church members should not only be cautious in reference to giving offence to each other, but they should always be very slow and backward in receiving offences. Persons are sometimes seriously offended by the language of others, when indeed no offence was intended. Experience has often proved that many things supposed to have been said or done maliciously and through design, were nothing more than the mere offspring of misapprehension; and if persons having a petulant and irascible temper, would endeavor to place upon it the proper and salutary restraints which lie in their power, exercising a little more patience and christian charity, which "thinketh no evil," and which teaches us that it is our duty to attribute a good motive to the conduct of another, except a bad one is proved beyond the possibility of a doubt; then might we reasonably expect more harmony among the churches, and less of that distrust and suspicious shyness that is too often manifested among members, which like an evil spirit stalking about in our midst never fails to interrupt and mar our peace.

Let us then deliberately determine that by God's grace we will not be disposed so readily to take offence. If a resolution of the kind was properly respected, offences would measurably cease among church members, and the churches would be greatly relieved of the many trivial and frivolous disputes that eventually grow out of a misconception, and which not unfrequently involves us in shame and ridicule.

It sometimes happens that injuries are inflicted of a nature and character, too serious to pass over unnoticed. These require explanation, in order that our future intercourse and fellowship be not interrupted. In such cases our duty is made so plain, and pointed out with so much unerring wisdom and clearness, that we cannot fail to place our-

selves in the right path, if so disposed. But it is submitted to the candor of the churches to decide, whether or not, this important duty is not more neglected than many others of far less magnitude.

When an injury of this nature is inflicted, instead of going directly and at once, to the offender, according to the sacred injunction of the Saviour, Mat. xviii, 15, how prone are church members to vindicate this precept, either by brooding over the matter in silence, at the same time cherishing an evil disposition of hatred and variance towards the offender; or by making disclosures of the matter to those, whom a sound discretion would make the very last person to have the possession of a matter so delicate. With such, however, complaints are often lodged, to the no small annoyance of our churches. The report of the injury gets abroad over the country, tortured and exaggerated, and as it changes hands, continually receives large additions to the original account, until in process of time it comes to the ears of the offender himself, in its enlarged and distorted form, who soon discovers that he has been misrepresented and much calumniated; and being possessed of the common passions and frailties peculiar to imperfect human nature, he retorts by rendering "railing for railing," and hence is originated a case of the most complicated difficulty that might have been suppressed in a single interview of faithful friendship and fair dealing. We ought to go at once to the offending individual, before uttering a single syllable of the matter to others; if church members would thus be faithful, and by so doing, cultivate a greater familiarity with each other, instead of practicing that shy and distant policy so peculiar to some christians, offences growing out of the causes above stated, would be very rare. And it would be advisable for church members wishing to preserve peace, to close their ears against, and frown down all attempts at making disclosures on others, unless they shall first wait upon the offender and labor for reconciliation and fellowship.

The admonition of Christ, Mat. xviii, 15–17, is truly said to be worth "all the volumes that Philosophy ever wrote, and ought to be inscribed in letters of gold." It cannot be too often repeated, nor can too much stress be laid upon an injunction so sacred and appropriate. Let this rule of the Saviour but be neglected, and church members continue to pursue the folly of making disclosures to third persons, whose ears are itching and open to catch evil reports, and the peace of the church is at an end.

In the practice of this rule of the Saviour, great caution and circumspection is to be observed by christians, as to the spirit in which we go to the offender. A great deal depends on the frame of mind, or manner of the individual seeking redress. His whole course should be characterized by meekness and humility; and no attempt should be made to coerce the offender to make restitution; nor will it be proper to accuse him in a peremtory and insulting manner of the injury done, as the report may possibly be a fabrication and false; but he sho'ld mildly and with great modesty enquire of him concerning the matter, and whether the representation as regards him be correct or not. If this interview prove successful, and the individual gains his brother so far as to produce some acknowledgements, these beginnings of repentance should be fostered and encouraged by the kindest expressions, and all haughty airs of conscious superiority and all insulting and degrading methods of dispensing pardon, should be studiously avoided, nor should any unnecessary concession be required. In all such cases church members should in a mild and kindly tone say to the offender, "My object is by no means to degrade you, but to satisfy you that you were mistaken, and to convince you of your error; and as you appear now convinced,

and have acknowledged your fault, I am fully satisfied, and shall from this good hour forgive and endeavor to forget the whole matter."

If the private interview prove ineffectual, and the offender persists in a refusal to acknowledge his error, it then becomes the duty of the aggrieved, (according to the rule) to take "one or two" witnesses, and in their presence rehearse the whole matter in controversy, and labor for reconciliation and fellowship, as in the first instance; and in the discharge of this duty, very especial care should be taken to make a selection of persons eminent for piety, calmness, good common sense and a sound discretion; persons who have sufficient nerve to discard partizan bias, and who will act more in the character of mediators, who will spare no effort to heal instead of inflame the wound.

Notwithstanding, great care is to be taken in regard to the acknowledgements of offenders, so as to avoid seeming degradation, yet it is absolutely necessary in order to offences being removed, that the offender, upon his being convicted of an injury, should make all suitable concession; and it will in most instances be found, that in long continued and complicated strifes, this obligation becomes mutual. It matters not who the original aggressor may be, a feud seldom continues a great while ere both parties are much to blame; and therefore even the aggrieved will have some concession to make; and in order that the offender may be induced to acknowledge his greater offence, it will be proper for the aggrieved to confess his lesser one. Better evidence of a noble and magnanimous mind never can be produced, than a willingness to make confession of past errors and solicit forgivness. "Confess your faults one to another" is an injunction of inspiration. In our intercourse with church members we, however, unfortunately find some so far forgetful of their duty and obligations to Christ, and their brethren, as to refuse to make concession or give an explanation of any kind. Such a course of conduct is generally the result of a proud and ambitious spirit, that disdains to gratify his offended brother by affording the very least satisfaction which he might in the way of throwing light upon a supposed offence. Conduct of this kind is not only reprehensible, but should justly subject the perpetrator to a citation to appear before the bar of the church to answer for the violation of the authority of Christ, which is the last step in reclaiming an offender. "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Every effort that ingenuity can invent, affection prompt, or patience can conduct, should be made and fairly exhausted, before the matter be brought before the assembled church, to be investigated by the brethren at large. If every trivial disagreement was to be layed before the church for adjudication, it would soon be converted into a court of common pleas, and have its time consumed in adjusting matters of which it has no proper cognizance and of which it ought never to have heard.

An offence ought never to be considered as removed properly, until love or fellowship is restored.

We should never rest until such an explanation is given, and received as will enable us to return to harmony and confidence; a mere cessation of hostilities may do for the world, but not for the fellowship of the Saints. In such a community it is expected that not only will the discord and sounds of enmity, be hushed, but the sweet harmonies of love be heard; not only should the conflict of rage be terminated fully, but be succeeded by the activity of genuine affection.

Whenever an offence has been healed, in order to its proper remo-

val, it should never be adverted to in the future. Its very remembrance if possible, should be entirely eradicated from the memory. Other causes of disagreement may exist, and fresh feuds arise, but the old one should sleep the sleep of death, and its angry ghost no more be evoked, to add fury to the passion of its successor. Nor should we, when in our turn we are convicted of an error, shelter ourselves from reproof, by reminding our reprover, that he was once guilty of a similar offence. Such a course is not only mean and dishonorable, but unchristian and mischievous in its character and tendency.

Every christian should bear reproof with meekness. "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as excellent oil, which shall not break my head." Few indeed are capable of giving reproof, and still fewer know how to appreciate it when given. How small is the number comparatively speaking, who can sincerely adopt the language of inspiration as quoted above from the Psalmist of Israel? Alas! we fear the number is very few indeed. What wounded pride, what resentment and mortification are exhibited by many church members, when their faults are made known to them, even with tenderness. A sense of our guilt, and sinful practices, should so far humble us, as to receive the reproofs from our brethren with meekness, and should their rebuke seem severe, our feelings are not, therefore to be irritated to resentment. A moment's reflection will convince us that the rebuke and admonitions of our brethren proceed from the love and regard they cherish towards us, and are intended for our benefit. "He that despiseth reproof sinneth," Prov. x, 17. "He that hateth reproof is brutish," Prov. xii, 1. "He that is often reproved, and yet hardeneth his neck, shall be suddenly destroyed, and that without remedy."

If the peace of the church be preserved, the members must discourage a tattling disposition.

Church members should make it a rule to avoid speaking of the circumstances, and especially the faults of others. Let every individual resolve within himself thus: "I will be slow to speak of others. I will neither originate a report by saying what I think, nor help to circulate a report by repeating what I hear."

Were every church member so prudent as to adopt a regulation so wise, the peace of society would at once defy the attacks of the world. We should ever act so cautious as to say nothing whatsoever that would admit of that perversion, which an ingenious slanderer or gossip may fabricate into the basis of a tool, calculated to injure another. It is wrong to originate slander, and still more criminal to circulate it, to the predjudice of another. When, therefore, slanderous reports reach the ears of church members, it is not their duty to appear pleased with the offspring of newsmongers and backbiters, but they should indignantly frown upon every attempt at slander and crimination, by refusing even a patient hearing of the tale; for as has justly been observed, "If there were no listeners, there would be no reporters."

In the case of tattling we generally find three parties culpable, first the gossip, then the person who may be weak enough to listen to and report the tales, and lastly the individual who is the subject of the report, who suffers his mind to be excited and irritated, instead of going in the spirit of forbearance and meekness, to require an explanation from the original reporter.

There are few circumstances which contribute more to interrupt the peace and harmony of society, than a proneness in some of the members, to a gossipping, tattling disposition. There are always some persons in the church, who, like the Athenians, are ever anxious to hear

and tell of some new thing. With an insatiable appetite, they devour all the news they can collect and are never easy until it is all disgorged again, to the unspeakable annoyance and disgust of those around them. Such persons seem to take a peculiar interest in discoursing upon the business matters of others, and they seldom omit to point out their respective failings and short comings. Their good qualities or excellencies are seldom spoken of or commended; while their failings or alledged evil practices, are sure to be attended to; and it sometimes happens that such persons display a great deal of cunning policy in such cases by affecting to lament over the faults of their brethren. "What a pity it is," they exclaim, that he or she, (as the case may be) acted so imprudently. Their conduct greatly dishonors the cause of religion, and is therefore much to be regretted." And then another replies, "How exceedingly sorry I am, to hear this scandalous report; how the world will talk, and the cause of religion suffer by such shameful conduct in a church member. It cannot be expected to remain long a secret, or I would not presume to mention a matter so painful." "Oh, says another, I have already heard intimations of this same thing long ago, I have been looking for this, and have mentioned my expectations and suspicions more than a month ago to several. I was fearful that he was not what he professed to be when he joined the church. I am truly sorry that the cause of Christ should so suffer from his misconduct. My suspicions are now all confirmed, and I shall tell the friends to whom I communicate my fears, that everything has turned out just as I expected." Under this guise the tattler indulges his ruling passion, and receives the countenance of some good people, who do not for a moment suspect the imposition.

Others again, indulge this tattling disposition by going from house to house, under the cloak of visitors, enquiring into the truth of certain reports, which they gravely alledge are in circulation, to the prejudice of a brother. With quite a knowing look, they inquire, "Have you heard anything of Brother ——, lately?" "No," replies the person addrssed. "Then I suppose the report is untrue." "Why, have you heard anything about him?" "Not much; hope it will not operate materially against his religious character; I hope it will all prove false at last." But the *busy body* cannot let the opportunity slip, and immediately publishes the secret; and as such creatures generally take a deep interest in monopolizing to themselves the false honor of first disclosures, they immediately set off to make similar enquiries, and disclosures to other persons. Thus they go on making mischief and disturbing the peace, not only of churches, but of neighborhoods, and but little enjoyment or satisfaction is to be realized by church members, while one of so pestiferous a character and disposition is permitted to remain among them. It is the duty of churches, therefore, to discourage the hollow-hearted and deceitful practice of tattling. It is the very bane of Society, and if encouraged or continued must inevitably prove destructive to the peace and welfare of all our churches. Let all church-members therefore, "*Be slow to speak.*" Silent people can never do a great deal of harm, while talkers are always considered dangerous.

Thus, dear brethren, we have endeavored in as plain a manner as possible to point out some of the corelative duties of church members incumbent on each other. How far we may have succeeded in our task is not for us to say; but we are free to admit that a great deal more might with much propriety be written and submitted to your consideration. The volume of inspiration, however, abounds with an abundance of instruction and sound maxims to which your attention is prayerfully invited; in that blessed book may be found not only such precepts as are

calculated to prove "a lamp to our feet, and a light to our path," while in this vale of sorrow, but an all-sufficiency to "make us wise unto salvation," and render us happy not only in time, but also in eternity.—Finally, dear brethren, let us therefore adhere steadfastly to the doctrines and ordinances of Christ as he hath delivered them to us; and continue to walk worthy of the vocation wherewith Christ hath called us, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. And may we all endeavor to lay aside all bitterness and clamor, and evil-speaking, with all malice, and be kind one to another and tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us.

The grace of our Lord Jesus Christ be with you all. Amen.

☞Cost of printing 1,000 copies of these minutes :—$32 00.

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MINUTES

OF THE

KING'S MOUNTAIN

BAPTIST ASSOCIATION,

AT ITS THIRD ANNIVERSARY MEETING,

CONVENED AT

BOILING SPRING CHURCH,

CLEAVELAND COUNTY, N. CAROLINA,

Friday, Oct. 21st, A. D., 1853,

AND DAYS FOLLOWING.

SHELBY, N. C.

PRINTED AT THE CAROLINA INTELLIGENCER OFFICE.

1854.

MINUTES.

The Association met according to adjournment, and the Introductory Sermon was preached by Elder G W Rollins, from the 12th Chapter of 1st Corinthians and 27th verse, "Now ye are the body of Christ and members in particular."

After a short recess the Delegates convened together in the Meeting House, and solem prayer was made by Elder Thomas Dickson.

The Churches were then called, their correspondence read, and the names of their representatives enrolled and the state of each Church minuted.

On motion of Bro. W. H. Green, opened a door for the reception of Churches wishing admittance into our Union, when Mount Paran and Corinth recently constituted; and Big Spring, dismissed from the Green River Association, were received, and the right hand of fellowship extended to their delegates.

Elected Elder D. Pannell, Moderator, and Bro. J. R. Logan, Clerk.

On motion of Elder R. P. Logan, the Moderator appointed G. W. Rollins, F. S. Ramsour, R. T. Hord, D. Pannell and J. R. Logan, a committee of arrangements; and the Association then adjourned to meet at 10 o'clock, A. M., on to morrow.—Prayer by Elder J. J. Jones.

SATURDAY, 10 O'CLOCK, A. M.

The Association met according to adjournment. Prayer by the Moderator.

On motion of Elder J. Suttle, the committee appointad to arrange the business of the Association, reported and were discharged.

Appointed C. Bridges, G. Hamrick, Rob't McBrayer, and the Eldership of Boiling Spring Church, a committee on preaching during the session of this body.

On motion, the Clerk read the Constitution, Rules of Order, and abstract of principles.

Called for correspondence from Sister Associations; and received from the Broad River, Elder W. Hill, and Brothers B. Bonner and T. Williams, with letter.

From the Green River, a letter and package of Minutes, by Elder W. Harrill.

From the Bethel, a letter without Minutes or Messenger.

From the Catawba River, a letter, no Messenger or Minutes.

On motion of Elder J. Suttle, the Association dispensed with the previous practice of corresponding by committee; and the Moderator appointed the following persons to write to Sister Association, to wit:

Elder J. Suttle to write to the Broad River, himself, T. Dickson, G. W. Rollins, R. P. Logan and J. R. Logan, Messengers.

Elder T. Dickson to write to the Green River, himself, L. McSwain, W. H. Green, and J. R Logan, Messengers.

Elder G. W. Rollins to write to the Catawba River, himself, J. J. Jones, R.P. Logan, Messengers.

Bro. J. R. Logan to write to The Bethel, J. Suttle, C. Bridges, R. Poston, Messengers.

On motion of Elder T. Dickson, this Body will invite a correspondence with the Salem Association; and the Moderator was required to write a corresponding letter to that Body: and himself. (D. Pannell.) L. McSwain, G. W. Rollins, and T. Dickson, were appointed Messengers to attend the next session, and solicited the contemplated intercourse.

Invited Ministering Brethren, not delegates, to seats, and received Brother James Poston.

On motion, R. Price, T. J. Elam and F. Lattimore, were appointed a committee on Union Meetings.

Brethren W. H. Green, R. T. Hord, F. S. Ramsour, were appointed a committee of finance.

Brethren E. P. Jones, J. Bailey, L. McSwain, were appointed a committee on petitions and queries.

On motion, the Circular Letter prepared by Elder D. Pannell, was called for, read and adopted, and ordered to be printed with the Minutes of this Session.

Elected Elder J. Suttle to preach the Sermon of introduction to the next Association, and Elder D. Pannell alternate.

Elected Elder T. Dickson to write the next Circular Letter, and his subject to be "*The nature, design, and application of the atonement of Jesus Christ.*"

Elected Elders W. Hill, W. Harrill, B. Bonner and T. Dickson, to preach on the Sabbath.

On motion, the report of the Committee on Union Meetings was adopted, to wit: First Union Meeting to be held at Zion, on Friday before the first Sunday in May next. The second at Mount Vernon, commencing on Friday before the fourth Sunday in July next, (1854.) R. PRICE. Ch'm'n.

Whereupon, the Association made the following appointments: Elders G. W. Rollins, J. Suttle, R. P. Logan, D. Pannell, T. Dickson and W. McSwain, to attend the Union Meeting at Zion. Elders G. W. Rollins. J. J. Jones, T. Dickson, L. McSwain and Wm. McSwain to attend the Union Meeting at Mount Vernon.

On motion, the Committee on Finance reported as follows, viz: Received contributions from Churches, for printing Minutes. $26 92. F. S. RAMSOUR, Ch'm'n.

The Association directed the Clerk to have 1000 copies of the Minutes printed and distributed among the Churches, and accept of eight dollars for services.

On motion, the following Resolution introduced by brother T. Williams, was referred to the Committee on Petitions and Queries:

Resolved, That this Association, assuming to be nothing above an advisory council, with a view to the advancement of good order and religion, earnestly recommend to the Churches composing the same, by all prudent means, to dissuade the members of our denomination from the promiscuous making and vending spirituous liquors.

The Association then adjourned to Monday morning, 9 o'clock Prayer by Elder L. McSwain.

SUNDAY.

The stand was occupied by those appointed, in a very feeling and impressive manner. A large and well ordered congregation was addressed, to much profit, we fondly hope. May the services of the day be the means of turning many from the evil and error of their ways, and "prove a savor of life unto life, and not of death unto death."

MONDAY, 9 O'CLOCK, A. M.

The Association met according to adjournment. Prayer by Elder R. P. Logan.

Called the roll and proceeded to business.

On motion, the letters of correspondence were called for, read and adopted.

The following Resolution was introduced by Bro. R. Price, viz: *Resolved*. That this Association will appoint two Ministers to labor, each one month or more, in the destitute section of country North East of this Association, extending as far as the Catawba River, and that they be paid the sum of twenty dollars per month by the Association.

Which was adopted. Whereupon the Association appointed Elders D. Pannell and J. Suttle its missionaries under said resolution.

On motion of Elder T. Dickson, Bro. J. R. Logan was appointed Treasurer, and the sum of Thirty dollars was raised for the contemplated mission.

The Committee to whom was referred the petition of Buffalo Church, praying an alteration of the 8th Article of the Constitution, "so as to make all ordained ministers a standing delegation," recommend that the same be not granted.

E. P. JONES, Ch'in'n.

On motion of the Clerk, the following resolution was adopted as a substitute for the report of the Committee, viz: *Resolved*. That in lieu of any alteration of our system it is recommended to the several churches composing this Body, and they are hereby advised, to select as their annual representatives their most pious and intelligent members, and *especially their ministers*, to represent them in Council.

The same Committee, to whom was referred the resolution on the subject of Temperance, reported, That under existing circumstances they deem it inexpedient to adopt the same and recommend its rejection. They, however, are fully aware that great and lamentable evils are the continual result of *intemperance*, both to Church and State, and therefore earnestly recommend that the members of all our Churches pursue a course strictly in conformity with the word of God, as revealed in the Scriptures of the Old and New Testament, which teaches men to live *soberly*, righteously, and godly, in this present evil world.

On motion of Elder G. W. Rollins, *Resolved*, That the thanks of this Body are due, and cordially tendered to the Brethren and citizens of the vicinity of Boiling Spring Church, for the kind and hospitable manner in which they have accomodated the delegates and messengers attending the present session of this Association.

On motion, *Resolved*, that in conformity to the petition of

Mount Sinai Church, the next Session of this Body will be held with her, situated about 8 miles south west from Shelby, and 1½ miles North east from Ellis' Ferry, on main Broad River, commencing on Friday before the 4th Lord's day in October next, (1854.)

The Association then adjourned. Prayer by Elder Thomas Dickson. DOVE PANNELL, Moderator.

J. R. Logan, Clerk.

Names of Miuisters and their Post Office Address.

Rev R P Logan, White Plains, N C.; Rev T Dickson, Shelby, do.; Rev J Suttle. Camp Call, do.; Rev D Pannell, Webb's Ford, do.; Rev L McSwain. Erwinsville, do.; Rev J J Jones, Fillmore, do.; Rev G W Rollins, High Shoal, do.

Names of Contributors to the Catawba Mission within the bounds of the King's Mountain Association.

Rev Thos Dickson, 2 00; Rev R P Logan, 1 00; Rev Joseph Suttle, 2 00; J R Logan, 2 00; Rev D Pannell, 2 00; Robert Price, 1 00; W H Green, 2 00; Rev G W Rollins, 1 00; W H Hardin, 1 00; J H Bowen, 1 00; J A L Wray, 1 00; T J Elam, 1 00; Andrew Beam, 1 00; Thos Davis, 50; Frs Lattimore, 2 00; John Turner, 50; John Husky, 25; J C Lattimore, 1 00; A W Holt, 25; James Wood, 1 00; R T Hord, 2 00; David Hamrick, 1 00; Thos Pruitt, 1 00; Wm M Champion, 50.—$20 00.

STATE OF TH

Number.	CHURCHES.	POST OFFIC'S.	MINISTERIAL SUPPL'S.	Sunday's P	CLERKS OF CHURCHES.	Ordaine Preac
1	Buffalo.	Erwinsville, N C	T Dickson.	4	W Hamrick.	R P Lo
2	Sandy Run.	Mooresboro', "	J Suttle.	3	E P Jones.	*C Brid*
3	Zion.	Shelby, "	T Dickson.	1	J Bailey.	*J L H*
4	Zoar.	" "	T Dickson.	2	J R Logan.	T Dick
5	Double Spring.	Camp Call, "	J Suttle.	2	M Gold.	J Sutt
6	Bethel.	Webb's Ford, "	D Pannell.	1	W Hamrick.	D Pain
7	Boiling Spring.	Sandy Run, "	G W Rollins.	1	D D Durham.	David
8	Mount Sinai.	Erwinsville, "	L McSwain.	3	J Randall.	L McS
9	New Bethel.	Gardn'rs F'rd "	T Dickson.	3	R T Hord.	R T H
10	Mount Pleasant.	Sandy Run, "	D Pannell.	2	W B Hames.	M Jally
11	Broad River.	Ch'kee I w'ks.SC	R P Logan.	2	James Moss.	D Peele
12	Beaverdam.	Fillmore, N C	R P Logan.	4	E Eskridge.	J J Jon
13	Pleasant Hill.	Swangstown, "	G W Rollins.	1	S Putman.	H Rob
14	High Shoal.	High Shoal, "	G W Rollins.	4	M Durham.	G W R
15	Mount Vernon.	Seagle's Store,"	M Williams.	4	J A Davis·	Thomas
16	Mount Paran.	Harmony, S C.	J J Jones.	3	J Eskridge.	A. W H
17	Corinth.	Seagles Store,NC	A Abernathy.	1	A L Johnson.	*Wm W*
18	Big Spring.	Duncans Cr'k, "	G W Rollins.	3	J M M Price.	*J C La*

CHURCHES.

ELEGATES' NAMES. isters in Small Capitals, Licensed n Italics, Laymen in Roman letters	Baptized,	Rec'd by letter	Dismissed,	Restored,	Excom'cated,	Dead,	No. of Memb.,	Contributions,
Hamrick.								
S Ramsour, J Wood, J Turner, W	8	0	20	0	3	6	207	$3 00
Jones, R McBrayer, W B Lovelace	42	1	6	0	1	1	190	2 50
J Elam, J Bailey.	1	0	8	0	4	0	139	2 01
H Green, J R Logan.	0	4	2	0	4	2	129	2 20
Poston, W H Hardin.	13	8	4	0	1	1	131	1 50
George Hamrick.	0	1	4	0	0	0	25	60
k, T Pruitt, A Hamrick.	5	2	8	0	1	2	130	2 00
D O H P Moore.	1	0	0	0	1	0	47	1 26
Lattimore, A Beam.	7	4	9	0	4	1	164	2 20
Hames.	0	2	3	0	0	0	40	1 00
loss.	2	0	0	0	1	0	27	65
McSwain.	4	1	3	0	0	7	59	1 00
H Bowen.	15	7	6	0	0	0	85	2 00
, M D Padgett.	34	3	4	1	0	1	86	1 15
.	0	1	16	0	4	0	31	60
Husky.	0	0	0	0	0	0	39	1 00
Jr.	0	0	0	0	0	0	16	50
, J M Chitwood, R Price.	0	0	0	0	0	0	110	1 75
Total,	132	34	93	1	24	18	1666	$26 92

CIRCULAR LETTER.

To the Churches composing the King's Mountain Baptist Association, Greeting:

Dear Brethren—According to custom and a decision of your last Association, we now address you a letter on the subject of "Election."

First. Election, in scripture, means God's taking a whole nation, community, or body of men, into eternal covenant with himself, by giving them the advantage of revelation as a rule of their belief, when other nations were left without.—See Deut. vii, 6.

Secondly. As regards the salvation of sinners, it means God's eternal purpose that he had in himself before the world began—that through his Son, there might a way be opened or made from Earth to Heaven, that through this way sinners might be saved. Therefore the Son of God is spoken of as the elect of the Father; for thus runs the divine sentence, "Behold my servant whom I uphold, mine elect in whom my soul delighteth."—Isaiah xliii, 1. That God, the Father, did not only elect his Son to die for sinners, but chose the means and instruments through which the means were to be conveyed, appears obvious. The means of grace are the gospel; for it pleased God, through the foolishness of preaching, to save them that believe; "But how can they believe in him of whom they have not heard; and how can they hear without a preacher; and how can he preach without he be sent?"—Rom. x. It is clear then, that a man must be *called*, before he can be sent; and that God calls men is a revealed truth; as it is written, "Listen, O isles, unto me, and hearken ye people from afar, the Lord hath *called* me."—Isaiah xlix, 1. And it is said of the Prophet Jeremiah, "that God *called* him and *ordained* him before he came into existence."—See Jer. i, 6. Thus we see, that those prophets, together with all "the ministry of reconciliation," are called or *elected* according to God's purpose: for whom he did predestinate to be conformed to the image of his Son, them he called, and whom he called, he justified.—Rom. viii, 6. So also when Christ came into the world, in the days

of his incarnation, he called men, who were not only to preach the gospel, but to be eye and ear witnesses to the miracles which he did. Therefore Peter declares that "he went about doing good and healing all that were oppressed with the Devil," for God was with him. And we are his witnesses of all things which he did, both in the land of the Jews and in Jerusalem, whom they slew and hanged on a tree." Him God raised up the third day and showed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he arose from the dead." Acts x. 39, 40 41.

We see therefore that those Prophets and Apostles were God's elect, chosen before, predestined of him to be witnesses of the death, resurrection and ascension of the Mesiah: and that all those that believed God's word through them might be saved. Hence we see when Christ was going to leave the world, he addressed the Father saying, "I have manifested thy name unto the men thou gavest me out of the world, and I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil; and neither pray I for these alone but for them also which shall believe on me through thy word, that the world may believe that thou hast sent me."—John xvii. So as Christ came into the world and died, by *appointment*, to save sinners, being chosen or *elected*, so also he has chosen or elected men and commanded them to "go into all the world and preach the gospel to every creature, saying he that believes and is baptised shall be saved, and he that believeth not shall be damned."—Mark xvi.

And Saint Paul speaking on the subject, goes on to show that Almighty God had laid down a plan to gather together all things in Christ, thus exclaims, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world; that we should be holy and without blame before him in love; that in the dispensation of the fullness of time, he might gather together in one, all things in Christ."—Eph. i. 1. 12. It is therefore through the agency of those holy men whom God hath chosen, that the word of life is preached to sinners: and not only the Apostles but the Lord has had, and now has ministers of his own choice whom he has chosen or *elected* to preach to sinners and to gather them unto Christ, that they may believe and be saved. And sinners are under as great an obligation to obey the word of God by the mouth of his messengers, as if God

called himself unto them. Because they are God's chosen instruments for this purpose; and those that believed or trusted after that ye heard the word of truth, the gospel of your salvation, ye were sealed with that holy spirit of promise, and made an heir of God and a joint heir with the Lord Jesus Christ; therefore, being made an equal heir with Christ, the believer becomes *one* with Christ, *one* with his Apostles, *one* with the ministers of reconciliation, and consequently the whole mass of evangelical believers are called God's elect; therefore it is said he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matthew xxiv.

The believer being thus united to the Lord Jesus Christ by faith, the declaration is, he shall be saved with one everlasting salvation, for he saith "I give unto them eternal life, and they shall never perish." And again, "Ye are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with him in glory—and be put in possession of that inheritance that is incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God ready to be revealed in the last time."—Col. iii. also 2 Peter i.

It is said by some that the believer may be a child of God today, beloved of his Redeemer, and on his way to heaven: and to morrow he may lose his religion, fall from grace and go to eternal perdition at last. Away with such an idea from the earth! The believer becoming one with Christ, by drinking into the same spirit he is called the seed of David, that is, our spiritual David which is Christ. Hence the language of Almighty God, "Once have I sworn by my holiness that I will not lie unto David (or Christ) that his seed shall endure forever, and his throne as the son before me."—Psalms lxxxix. 35. 36.

Again we hear Christ saying, "I am the good shepherd; I lay down my life for the sheep, and I give unto them eternal life and they shall never perish; neither shall any pluck them out of my hand, and my Father which is greater than all, gave them me, and none is able to pluck them out of my Father's hand."—John x. Hence we see the plan of Almighty God in saving sinners and bringing them into eternal rest at his right hand, where they shall enjoy his peaceful presence throughout long eternity. But when we view the goodness of God in man's redemption, in sending his Son into the world to die for men, and also calling men of like passions with ourselves to go to the impenitent sinner and call upon him to repent, and he like

Pharaoh of old refuse to obey, we are often constrained to cry out and say, "How long, O Lord, will thy goodness and forbearance and long suffering continue with the impenitent sinner?" For he willeth not the death of any sinner, and though after long striving with such an individual, after trying him with the various incitements which are best calculated to stir a rational creature and agitate an immortal mind, God may withdraw all the aids of the spirit, and so give him over to hardness of heart and reprobacy of mind, to work out his own destruction with greediness;" as in the case of the Egyptian King of whom it is said, "God hardened his heart," and when the expression is repeated so as to mark a continual and onward hardening, we have no other idea of the meaning, than that God, moved by the obstinacy of Pharaoh, withdrew from him all the restraints of his grace, and as those restraints were more and more removed the heart of the King was more and more hardened. We look upon the instance as a precise illustration of the truth, "that whatsoever a man soweth that shall he also reap." The King sowed obstinacy, and consequently reaped obstinacy. The seed was put into the soil and nothing more was required than that it should be left to vegetate and act out its own nature, to wit: infidelity. This was the seed sown by the Egyptian King when he rejected the miracles and disobeyed the commands of the Almighty, who sent his elected or chosen servant, to wit, Moses, saying, "Let my people go," which grew into a greater degree of hardness, and persisting on in his rebellion he was overthrown with his army and perished in the sea.

"But unto you that fear my name shall the Sun of Rigteousness arise with healing in his wings, and you shall be mine when I come to make up my Jewels, and I will spare them as a man spareth his own son that serveth him, saith the Lord of hosts."

Finally, may the grace of our Lord Jesus Christ, with the union and communion of his Holy Spirit, be with his Elect Children for ever more. Amen. Thine to serve in all good things.

MINUTES

OF THE

KING'S MOUNTAIN

BAPTIST ASSOCIATION,

CONVENED AT

ZION CHURCH,

Cleaveland County, N. C.

OCTOBER 26th 1855, AND DAYS FOLLOWING.

SHELBY, N. C.
INTELLIGENCER OFFICE.
1855.

MINUTES.

FRIDAY OCTOBER 26.

The Association met according to adjournment, and the Introductory discourse was preached by Elder G W Rollins, from Hebrews, 12th ch. 1st & 2nd verses.

After a short recess the delegates convened in the house, and Solemn prayer was offered, by Elder D. Pannell.

Read letters from and, minuted the State of the churches.

On motion, opened the door, for the reception of churches wishing to join our body; and received, "Walls" dismissed from the Green River, and "Olivet" and "St. Johns" dismissed from the Catawba, also, Lebanon, a newly coustituted Church.

The Association, then proceeded to ballot for a Moderator and Clerk, which resulted in the choice of Elder Thomas Dickson, for the former, and Bro. John R. Logan, for the latter.

On motion, called for correspondence from sister Associations, and received, from the *Broad River*, Elders W. Hill, A. J. Cansler, and D. Wray, with a letter and minutes. From the *Bethel*, a letter but no messenger or minutes. From the *Catawba River*, Elder T. Carleton, with a letter and package of minutes. From the *Green River*, Elder L. McCurry and Bro D. P. Gold, with a letter and minutes. Also received a package of minutes from the Western Convention.

On motion, appointed brethren, F. S. Ramsour, W. H. Green, D. D. Durham, with the moderater and the Clerk, a committee of arraugement.; to whom all the papers belonging to the Association were referred.

The Association then adjourned untill to-morrow 10 o'clock. Prayer by Elder W. Hill.

SATURDAY OCTOBER 27.

Met according to adjournment. Prayer, by the Moderator.

Called the roll of delegates and proceeded to business.

On motion, the committee of arrangement reported and were discharged.

Appointed brethren, F. Lattimore, R. McBrayer, W. H. Green with the deacons of Zion Church, a committee on preaching during the session.

On motion. Invited ministring brethren not delegated, to seats with us, and received brothers I D Durham, and Asa McSwain.

Read the Constitution of the Association, Rules of order, and abstract of principles.

Appointed J. Turner, W. S. Litten, and R T. Hord a committee on Union meetings, with instructions to re-district the Association if deemed advisable.

Appointed, F. S. Ramsour, J. C. Hoyle, D D. Durham, a committee on Finance.

Appointed, R P. Logar, J. Suttle, W. S. Litten, J. Randall, Thomas Dickson, a committee on Sabbath Schools.

On motion the Moderator made the following appointments, viz: Elder J. Suttle to write a corresponding letter to the Broad River Association, himself; T. Dickson, S. McBrayer J. Turner, messengers to bear the same.

G. W. Rollins, to write to the Green River, D. Pannell J. Suttle, T. Dickson, G. W. Rollins R. P. Logan, W. H. Green W. Moore, Jr. messengers.

J. R. Logan to write to the Catawba River, himself; Tho's. Dickson. W. H. Green, J. Williams, A. Hilderbran, J. F. Leatherman messengers.

R. P. Logan to write to the Bethel, J. Suttle, T. Dickson, messengers.

On motion, Read and adopted the circular letter prepared by Elder J. Suttle, and ordered that it be printed with the minutes of the session.

Balloted for persons to preach the sermon introductory to the next session of this body, and to write a circular letter for next year, which reeulted in the choice of T. Dickson, to preach the sermon, J. Suttle, alternate; and G. W. Rollins, to write the circular letter, on the subject of, "*Repentance.*"

Elected Elder W. Hill, to preach a Missionary Sermon at 11, o'clock, on Sabbath: and agreed to take up a public collection at the conclusion of the same for domestic missions in the Catawba Valley, and other destitute parts in our Association limits.

Then, elected Elder T. Carleton, A. J. Cansler, and L. Mc-

Curry, to occupy the stand the remainder of the time on the Sabbath.

The Clerk, obtained leave to read before the body, a communication from the corresponding Secretary of the Bible Board of the Sothern Convention, on the subject of the formation of Bible Societies, which was ordered to be laid on the table.

The committee on Finance, reported the collection of $33.40 for printing minutes, and were discharged.

On motion, appointed J. R. Logan F. S. Ramsour, W. H. Green, a Board to employ a missionary or missionaries, to itinerate in the destitute parts of our Association, the ensuing Associational year, and, that Bro. J. R. Logan continue to act as Treasurer.

On motion, the Association, adjourned untill, Monday morning 9 o'clock a. m. Prayer by Elder L. McCurry.

SABBATH OCTOBER 28.

The stand was occupied by those appointed ; and the word of life, was faithfully exhibited, by each of the speakers with apparent good effects. At the close of the missionary sermon a collection was taken up for domestic missions amounting to $31 86. We trust that much and lasting good may be realized from the labors of the day.

MONDAY OCTOBER 29th.

Met according to adjournment. Prayer by Elder R. P Logan.

Called the Roll and marked absentees.

On motion, called for and received the report of the committee on Union meetings, as follows viz :

The committee, to whom was referred the subject of re-districting the Association,and appointing union meetings ; deem it unnecessary to make any alteration, in consequence of there being an equal number of churches in each section. They however, suggest the first union meeting be appointed at Big Spring church, commencing on Friday before the 4th Sabbath in May next, and that the second be appointed to be

held with the church at Olivet, commencing on Friday before the 4th Sabath, in July next.

Respectfully submitted,
R. T. HORD, Chm'n.

Whereupon, the following appointments were made viz: Elders T. Dickson, J. Suttle, G. W. Rollins, D. Pannell, P. R. Elam, J. Williams, W. McSwain, R. Poston, to attend at Big Spring. And T. Dickson, D Pannell, A. J. Cansler, and R. P. Logan, to attend at Olivet.

On motion, the committee on Sabbath Schools made the following report, which was adopted. To-wit:

The committee to who was referred the subject of Sabbath Schools–()–Submit the following report.

It has truly been said, "that upon the rising generation depends the future prosperity of the church of Christ." How important and necessary then, the proper cultivation and improvement of the youthful mind, in a religious point of view!!

As a means for the furtherance and consumation of an object so desirable, your commtitee know of no scheme better adapted to the wants of our churches and people than Sabbath Schools, properly organized in each one of the churches throughout the bounds of our Association. By organization, we mean, that the School be Superintended by a judicious and pious individual, chosen by the churches themselves, whose duty it will be, to attend each meeting of the Schools, and, observe a strict watch over the moral department of the scholars in attendance, and preside over and keep proper order and decorum in the Schools, and,co-operate with those,who may be selected by the churches as teachers, in the choice of such books as may be best calculated to educate and lead the minds of the pupils into the true principles of the gospel of Christ. And your committee recommend as text books for the use of said Schools as of first and paramount importance, the Bible the holy book of God, and next to it such other works compiled by our own denomination, as are or may be, published for this specific object.

Believing Dear Brethren, that such a course of religious training, would meet the approbation of Him, that has required us to train up our children in the nurture and admonition of the Lord , and in the way they should go while young, so when they become old they will not depart from it, and that each one of you, without the waste of time on the part of your committee, in bringing to your notice the many incalculable

benefits and religious advantages, that must inevitably result from a course of religious instruction and reading will be fully impresed, with the importance of at once organizing Schools in each and every one of the churches within our Association limits, we need therefore add nothing more than the true observation, "A hint to the wise is sufficient.

Respectfully submitted,
R. P. LOGAN, Chm'n.

On motion, Resolved, that in the event of the organization on the part of the churches, of Sabbath Schools, the *Superintendant* of each be requested to communicate annually, with this body, in relation to the progress and results of the same.

On motion, the writers of corresponding letters to sister associations produced the same, which were read approved, and signed by the moderator and Clerk.

On motion, Called for the report of missionaries, appointed last session to labor in the Catawba Valley When Elder D. Pannel, and G. W. Rollins, stated the reason of their not engaging in the work which was satisfactory. Bro. D. O. H. P. Moore, as the Agent of Elder L. McSwain, then handed in his report which *states*, that he traveled 175 miles and preached as many sermons. Whereupon, the Association ordered that Brother J. R. Logan Treasurer pay over to Bro. Moore, the amount of $10 66 due Elder L. McSwain which was done.

STATEMENT OF MISSIONARY FUNDS NOW ON HAND.

Funds of last year	$32 67
Public collection this session	31 86
Aggregate amount	64 53
Credit Per amount paid Elder L. McSwain	10 66
Balance on hand	$53 87

The Board of missions employed Elder R. P. Logan, to labour in the destitute parts of the Association, under their direction at the rates of $30 00 per month to be paid quarterly. And in view of the great destitution of pecuniary means to meet the liabilities of the Board, the Asssociation, adopted the following resolution, viz:

Resolved. That the several churches comprising this Body, be fraternally requested to send up their free will offerings to the next annual session, to defray the expenses of the mission now under way in the bounds of this Association.

On motion, appointed brethren. J. R. Logan, W. Hamrick,

F. Latimore, F. S. Ramsour, and Elder T. Dickson, a committee to attend at High Shoal church on Saturday previous to the 4th Sunday in December next, to enquire respecting certain expressions contained in her letter to this Association, and labor for reconciliation, and make report to the next meeting of this body.

Resolved; That the Clerk have as many copies of these Minutes printed, as the funds on hand will enable him, after retaining $10 00 for his services, and that he distribute the same among the churches as usual.

Resolved, That the thanks of this Association are cordially tendered to the brethren and frinds in the vicinity of Zion, for their kindness and hospitality manifested in the accommodation of the delegates and messengers during the present session.

Resolved, That, in conformity with arrangement made by the Union meeting, the next session of this body will be held with the church at New Prospect, about 6 miles North East of Shelby, Cleaveland County, N. C., at the usual time. (Friday before 4th Sabbath in Oct. '56)

On motion, the journal of proceedings were read corrected and adopted. The Association then adjourned to the time and place above named. Prayer by Elder J. Suttle.

THOMAS DICKSON, Moderator.

John R. Logan, Clerk.

CIRCULAR LETTER.

The King's Mountain, Baptist Association, to the Churches in union.

Dear Brethren, in the Lord; According to an appointment of last Association, we address you upon the subject of "Missions.,,

In entering upon the discussion of this subject, we would implore the assistance and direction of that Spirit, which guides in the way of all truth.

The subject of Missions, is one of vast importance, and vital interest. It would fill an Angels hand, and a Savior's heart. This subject, ought to interest every Christian; for, by this means, the nations of the earth, are, to be given to the Son, as an inheritance; and, the utmost parts of the earth, for a possession. Therefore, let us love, and esteem it; and especially, because our suffering Savior, was himself, a missionary; and says, this, is the way, walk ye in it.

Christ, was the embodiment, and living illustration of divine goodness. The whole history of his earthly career, may be comprehended in a single sentence, "He went about, doing good." For this, he came into the world. For this, he lived, suffered, and at last died on the cross. He, brought all the resources of his Godhead, and the office of his Sonship, to carry on the great work of doing good. He, became poor; that we, through his poverty, might become rich. He, took of the things of the Father, and shewed them unto us. He, cared not for comfort, human rank, nor honor. He, strove not for a crown, nor a kingdom of this world.

His ambition, (if we may so speak,) was only to do good. To accomplish his mission, he, took a place among the most humble; and carefully ministered to the wants of all. Every page of his eventful history, is refulgent with mercy. Every line, is an emblem of benevolence. Go with us to the garden, Dear brethren; behold, the Savior in the stillness of the night, giving vent to the agonizing emotions of his soul! He, is bowed to the ground, as the load of excruciating agony weighs upon him. O! what grief and sorrow! See, the bloody sweat, falling to the ground. Why all this? For the good of man. Behold him in the judgment hall, suffering abuse and insulted! See, him, bending under the cross, as he moves on towards Calvary. He, is there nailed to the wood! Thus, he bleeds and dies! Why all this intense suffering? To do good unto men. Yes, says the opposer of missions, that, is the kind of a missionary, we want; that will do all the good he can, and have nothing for it.

But, this character, should remember, that, although, the Savior, was able to multiply the few loaves and fishes, to feed a host in the wilderness: and could fast forty days, and forty nights; yet, he, made it the duty of the people, to minister unto him; and, they did so. "And Joanna, and Susanna, and many others, ministered unto him of their substance." Luke, viii, 3. Just so, he would have his people act towards his ministers, in this, and every other age of the world. Although he could feed them with manna from heaven; or command the ravens to feed them, as they did Elijah: yet, he, says, his ministers shall not go a warfare at their own expense; but they that preach the gospel, shall live of the gospel.

Notwithstanding, the Savior, was a great blessing to the world, while he was upon earth: yet, he says, it is needful for the world, "that I go away." So, in the absence of the Savior, the great work of diffusing abroad the light of eternal truth, was committed to the church. This church, is that kingdom, that shall break in pieces all other kingdoms of the earth; and, shall stand forever, a monument to the glory of its author. This glorious kingdom, is the light of the world; it is the instrumentality, by means of which, the world is to be regenerated and saved. This, heavenly kingdom of holiness and love, is the church of the living God; the pillar, and the ground of the truth. To this church, has been committed a sacred treasure. It is the truth as it is in Jesus. This truth, has been committed to the church, and is able to save the soul; being the eternal truth of God; and, it is the duty of the church, to sustain, preserve, and promulgate it in the world. How energetic then, ought the church to be, in the cause of missions! Founded, herself, on the rock of eternal ages; she is destined to be the means of upholding the truth in the world. She has received, that she may impart it to others. Her mission, is a mission of mercy, to the lost sons and daughters of men.

But, we regret to say, that, she does not exert that influence and power to save a sinking world, that she ought. There are several things, that clog the wheels of Zion, and weakens her power; which tend, to retard her progress. in the conversion of the world: one of which we shall notice. Division of Sentiment, this is one great obstacle to the onward march of Zion; especially in regard to the nature, of her mission. While, some, are trying to push on the car of salvation, they, meet with a great deal of opposition, even from their brethren, by reason, of conflicting views: owing to this cause, she, has lost that simplicitiy, peace, and unity, which, her dying Saviour, prayed might be hers forever; and, while the world, He, came to save, is going down to death: she, is wasting her time and strength in mutual broils, and controversies, about the nature of her mission; which she ought long ago to have known. And, what is the cause of all this division of Sentiment, with its ruinous train of consequences? The history of the past eighteen hundred years attests the truth, that it is, in consequence of partiality, prejudice, education, or tradition. For, the first breathings of a newly converted soul, is, that God's kingdom might come, and over all prevail, which would continue to be the case, if the judgement was not warped by some of the things above mentioned.

Oh! would she but emerge from under the clouds of ignorance, in which she is involved, and shake herself from every clog, and execute her mission more fully! How mighty would be her energies in the subjugation of the world, and how like the voice of God, would her voice be sounded through the abodes of unbelief and sin! But, instead of this, many, it seems, would lock the wheels of salvation, and impede the progress of that Angel that flies in the midst of heaven, having the everlasting gospel to preach unto men: and instead of converting the world to God, we fear, they have become themselves partially converted to the world. Oh! would the church but arise, above the dim and murky atmosphere of earth and lay hold with a deathless grasp upon the immutable promises of God! What a revolution would be wrought in her feelings and views! And, how bright would be that light, which, she would scatter throughout the world!! For, the church, is destined to be the great fountain of light to a guilty world: the reservoir, from which is to flow forth, the streams of salvation to a perishing world.

Her mission will not be accomplished until every nation on earth shall acknowledge the Lord, and be made the recipients of that truth which she, was commissioned to preach. Not, until the heathen shall be given to the Son, as

an inheritance, and, the utmost parts of the earth, for a possession.

The church, is said, to look forth as the morning sun, that illuminates the earth, rises higher and higher, scattering the shades of night and lighting up this dark earth, until, every valley and the remote corners of the earth are illuminated and warmed by its rays: so, the candle of the church, was lit up more than eighteen hundred years ago, and, has been looking forth from that time down to the present. Though for eighteen centuries, she, has been buffeted by the waves of persecution and by false brethren; and, though, the lightnings have played around her, and clouds and darkness have involved her: yet, her course is onward, still, she glides along, spreading wider and wider, the light of eternal truth. Being guided by the light of the past, and, the infallible word of God; let us look down through the vista of the future, that, we may learn the future triumphs of the church: here, a glorious prospect lies before us. The efforts she has already wrought, are, but the presage of her future triumphs. Yet, she cannot triumph without a conflict; then, let every Christian, say, let the conflict come, we will not remain idle spectators of the scene; we will enter the field of battle under the blood stained banner of the cross. We, will raise the Son of righteousness, higher and higher, until, every valley and dark corner of the earth, is lit up by his rays, and his glory shall cover the earth as the waters cover the bason of the great deep.

Then, Dear brethren, we, should look abroad and see, that darkness yet covers the earth, and gross darkness the people. Look over the briny deep, and there, behold, mothers sacrificing their children, to appease the wrath of their deities, made with their own hands! and where is the Christian, that is not willing to lend a helping hand to rescue innocent babes from being crushed before the wheels of the great car of Juggenaut? That Christian ought not to be found on the face of the earth.

We, remember once, asking an antimissionary, if, one of his children was carried to a heathen land, and left in that dark and benighted country, if he would be willing that some missionary, should be sent to preach the gospel to that child? and the only answer he gave us was, "that alters the case."—Now, we awfully fear, this is the case with too many. Because, the heathen are not their children according to the flesh, they are concerned but little about them. How much more praiseworthy and christian like, the conduct of a noble hearted lady in one of the great cities of this Union, when, she discovered a frightened horse running away with a vehicle, and a little child therein, she became so distressed, as to immediately run out into the street, and cry aloud for some efforts to be made to save the child? her daughter at the same time rebuking her, and telling her, that, it was not her child. I know it, she replied, but, it is some ones child. Let us rather act the part of this good tender hearted lady, and let us also act the good Samaritan, not pass by our fellow creatures in distress, or in a perishing condition and have no compassion on them. Let us also, act the part of the little maid, that was taken captive by the Assyrians, out of the land of Israel, who waited on Naaman's wife; who said, would to God, that my master was with the prophet in Samaria, for; he would recover him of his leprosy.

We, should not only be missionaries in word, but in deed, and, in truth, for, when it was necessary that the House of the Lord; should be built at Jerusalem, (Ezra i. 5.) there rose up the chief of the fathers of Judah, and Benjamin, and the priests and Levites, with all them whose spirit God, had raised to go up to build the house of the Lord, and, all they that were about them, strengthened their hands with vessels of silver, with gold, with goods, with beasts, and with many precious things, &c. &c. And, shall we be less charitable, and willing to strengthen the hands of the men of God, who are going to and fro

in the earth, to establish the house of the Lord in all the world, by giving our substance to send the Bible and the man of God to the Heathen who have never heard of God, that they might call on him and be saved!

Another example,—when the Demoniac of Gadara, was brought to his right mind, (Mark v. 19–20.) Jesus, said unto him, "go home to thy friends and tell them how great things the Lord has done for thee," and he departed and began to publish in Decapolis, how great things Jesus had done for him, and all men did marvel." Ought not we as Christians to do the same, and if some of us cannot publish the truth abroad, we can support those that can, and we must do it if we do our duty.

Another example, Luke II. 17. When the angels of the Lord, had informed the shepherds that a saviour was born in Bethlehem, the shepherds immediately made known abroad the saying that was told them concerning the child. And cannot we, Dear Brethren, make known abroad, that Jesus is not only born into the world; but that he has suffered, died, and rose again, for the justification of all that believe on him. This, we can do by loosing the hands of our ministers, while, we say with the Poet,

"Go, messengers of peace and love,
To sinners plunged in shades of night;
Like Gabriel sent from fields above,
Be yours to shed celestial light."

And, let it be in deed, as well as word, for, there are many that say, and do not.

Another example,—and this ought to shame many, called Christians, who, have rendered so little to the Lord, for all his benefits. Luke XVII, 15–18. "When Jesus had healed ten lepers, and one of them when he saw that he was healed, turned back and with a loud voice glorified God: and Jesus answered and said, were there not ten cleansed, and where are the nine? there are not found that returned to give glory to God, save this stranger." Is it possible that nine christians out of ten, just sit down and never glorify God in carrying out that great commission, "Go ye into all the world and preach the gospel to every creature." "Go ye, therefore, and teach all nations." But, perhaps the nine says, this command is only to the tenth, to wit, the minister, and we are exempt. Let them take notice when the Saviour ascended on high, as the captain of our salvation, he gave gifts unto men, and doubtless some of those gifts were the ministry of the cross, and they are servants of the church and are to obey her gospel calls and orders. They are represented as the servants of the church; serving the church, as the ox serves his owner. Suppose A, were to bid your servant come and labor in his farm, and at the same time had no power or authority to say to you to send him, what would it avail? Then, you see, Dear Brethren, that the command is to both, it is to the minister to go, and to the church at the same time to send him. And if the minister refuses to go, he should remember, "that wo is me, if I preach not the gospel." And if the church refuse to send and enable him to go, she, should remember, that it is written, "wo unto them that are at ease in Zion."

We should be willing, at least, to devote some of our substance, and time, to the Lord. But, this is very hard for some to do; and they will contend that it is not their duty. But what says the law and the testimony? I Chronicles XXIX. 4–6. In the building of the temple, David shows his liberality and says, that he had given, even three thousand talents of silver; and then says, who, is willing to consecrate his services, this day, to the Lord? Then Dear

Brethren, the church of Christ is to be built up in all the world; and if it required gold and silver in the days of David, to carry on the work of the Lord. Why not now? Do we suppose the Lord has lowered his demands, in consequence of the covetousness of his people? not in the least. But to the contrary, he has raised them, for, where much is given much is required. As our property increases, our obligation to throw into the treasury of the Lord increases, for, we are commanded to give according to what we have. Then, how hardly shall the rich enter into the kingdom of heaven, whom God has blessed with a great deal of the goods of the world! And, yet, they will shut up their bowels of compassion towards the heathen that are perishing for the bread of life. And,

"The poor, the object of God's love,
Who want and famine dread."

Eccl. xi. 1. Solomon, in giving direction for charity, says, 'Cast thy bread upon the waters, for thou shalt find it after many days.' 'Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the Earth.' Proverbs xi 24–25. 'There is, that scattereth, yet increaseth; and there is that which withholdeth more than is meet, and tendeth to poverty.' 'The liberal soul shall be made fat.' The Saviour was careful in his day to notice the liberal soul, so much so, that he stood over against the Treasury; and he saw the rich man casting in much; and also the poor widow cast in her two mites, and he said, that she had cast in more than they all. And the Saviour commands his people to sell that they have and give alms. This was his advice to that young man that wished to know what good thing he must do; yet, he refuses to do it. Just so it is with many called christians in this our day and time: if the ministers of Christ tell them, that they ought to give to the missionary cause, they go away offended, like that young man. But, my dear brethren, it is our duty to send the word of God far and wide.

How few christians in this day and time are willing to act the part of the primitive christians, who sold their possessions and goods, and parted them to all men, as every man had need. 'Neither was there any that lacked, for as many as were possessors of houses or lands sold them and distribution was made unto every man according as they had need.'

Some churches will say, they are willing to pay for their own preaching; but, they are unwilling to support a minister to go and preach to others: but the Apostle says to the Corinthians, that he robbed other churches to do them service; i. e. other churches supported him, when he was preaching to them, when they ought to have done it: and the reason was, the Corinthians had not yet learned their duty. We, that know our duty, should be willing to send them ministers, that they may learn their duty. But some will say, charity should commence at home; well then, be sure that you do not muzzle the mouth of the Ox, that treads out your own corn. We are sorry to say, that there are churches that does not do their duty in this respect; such churches

ought to be afraid that the cries of the children of those ministers, who have went a warfaring at their own expense, and fed the flock, and did not eat of the milk thereof; and stood at the altar and labored day and night, and was not made partaker of the things of the altar, will rise up against them and condemn them, when they are waiting to hear that welcome applause, 'well done good and faithful servant.'

There is one thought, that should stimulate every baptist to action; that is, God has kept us up as a people, distinct from all other societies in the world. What society but this, could have subsisted amidst the mutations of a hating world? Where are now the mighty empires of antiquity? They are but an empty name, live only in history; crushed by bloody wars. But the church of Christ, though she has undergone many revolutions, remains, and will remain, when the consumption determined by the Lord of hosts, shall come upon all the earth. Therefore, Dear brethren, we ought to look around us, and say not, 'there are four months, and then cometh harvest, for, behold the fields are white already to harvest.' We should remember, that thousands of the human family are perishing for want of the bread of life, every day that we live in the world. Therefore, let us be up and doing while it is day, for the night cometh when no man can work. Let us look through the telescope of love, over all the earth where the gospel has not been preached, and see the ignorance, darkness, superstition, idolatry, cruelty, and perishing condition of man. And will not that zeal for the salvation of a sinking world, become like fire shut up in the bones? And may the cry be extorted from the bosom of every christian. 'Oh! that my head were waters and my eyes a fountain of tears that I might weep day and night' for the perishing condition of man! And may Zion awake, and arise, and shake herself from every clog, and travel in her strength, until, many sons and daughters shall be born unto God, on the heathen shores!

It seems unnecessary to prove, that the heathen cannot be saved without the gospel, for it is so plain, it needs no proof. Yet, we will cite your attention to a few scripture texts. The Apostle says, 'that, it has pleased the Lord, through the foolishness of preaching, to save them that believe.' And again, 'Without faith, it is possible to please God.' 'And he that comes to God, must believe that he is, and that he is a rewarder of them that diligently seek him.' Again, 'How can they believe in him of whom they have not heard, and how can they hear without a preacher?' The eunuch, with the scriptures in his hand, says, 'How can I understand them, except some man guide me?' How then, can the heathen believe, without the assistance of the Bible and teachers.

It is perfect nonsense to talk of believing in a thing never heard of. Then if the heathen are saved, it must be upon some unknown plan, different from that of the gospel: yet, we read of but one cistern being hewn out, and but the one system being set up by our Saviour to save sinners. But some will say like Peter, the heathen are unclean, and

therefore, not worthy of the gospel and God does not intend they shall hear it. The answer to this is, 'the times this ignorance God winked at, but now commands all men every where to repent.' And he moreover says, 'he is no respecter of persons.'

It was predicted by the prophet that the once hostile nations around about Jerusalem should pay them annual visits and join in their festivals. Yea, saith the prophet Isaiah. 'From new moon to new moon, and from sabbath to sabbath, shall all flesh come to worship before the Lord of hosts.' Now it is evident, that these high predictions were never accomplished in the earthly Zion, and Jerusalem, yea, it is impossible they could be in their literal sense: the nature of things forbids it. But to the spiritual Zion and heavenly Jerusalem they have been fulfilled and shall be more and more accomplished. For this holy hill must be established in all the world: and we may come to the city of the living God without a pilgrimage. "Then the wolf shall dwell with the lamb, and the leopard, with the kid, and the young lion, and the fatling together, and they shall not hurt nor destroy in all my holy mountain." When shall these high predictions be fully accomplished? Not until God's kingdom will come and over all prevail. Then the nations shall learn war no more.

But, some will admit, that the gospel is to be preached to all nations, which will be at God's own good time. Now, let us enquire, when that "good time" is, to-morrow? No. For God says, "boast not thyself of to-morrow," for thou knowest not what a day will bring about. Then, *now is the time*, says God, we have no promise of to-morrow, *now is the time for us to lay our shoulders to the gospel wheel*, and roll it on to Earths remotest bounds. Or will you be at ease in Zion and slumber while the Saviour pleads for a sinking world.

Universal nature, as well as the word of God; has pronounced a woe, upon them, that are at ease in Zion. If then, brethren you would fill the design of your holy mission—()—if you would share in the bliss and triumph, of the Redeemed in heaven, whose employments and exercises are full of action; you must throw your whole energy into the mighty work before you. Let one simultaneous onset be made upon the territory of Sin; renewing the attack day by day, and press on with unfaltering ranks untill, the bread of life, *the Bible faithfully traslated*; is carried to the millions of the Earth, and the blssed gospel is extended through the borders of our own land and, to the uttermost limits of the habitable globe.

Behold, these two gigantic enterprises of the church!—*The Bible and the missionary cause*! Going forth in their peerless majesty, linked hand in hand, to regenerate and exalt to

God a ruined race, now in their struggle at the threshhold of infidelity. They turn to you for sympathy and for help: Shall they look in vain and be disappointed? Let the Universal responce be No—no. Can you say, in the magnanimity of your souls: God, being our helper, we are able for the task of doing our share of spreading the gospel to the ends of the world? If so, shink not, dear brethren, beneath this stupendous Atlas. God is your strength: therefore, with a faith, and heroism, that knows no surrender, nerve your minds for the giant effort. And let the magnificent glory, that shall crown your victory, give immortal strength, to your broad shoulders, to sustain the mighty load.

Already the sound of victory, is coming in loud swelling notes over the din of the battle field. The shouts of your brethren in foreign lands are heard rolling across the mighty waters. Will you not then help to push on the triumphs, until our united hosts shall be seen coming up from the Wilderness, Shining as the morning, "fair as the Moon, clear as the Sun, and terrible as an army with banners—!" The the Redeemed millions of justified Spirits, and Angelic armies, will rejoice to behold those triumphs in a glorious eternity.

Then the throng of the Redeemed, and shining legions of Angels will join the shouti ng s of Universal triumph. Saying blessing and honor, and power and glory: unto him that sitteth upon the throne, and unto the Lamb for-ever, and ever, *Amen*.

Summary of the Table.

Baptized, 81. Received by letter, 84. Dismissed, 104.—Restored, 2. Excommunicated, 48. Deceased, 31. Total,

STATE OF THE CHURCHES.

CHURCHES.	POST OFFICE.	SUPPLY.	CHURCH CLERK.	L. D.	Delegates' Names. Ordained Ministers in small capitals, Licentiates in *italics*. *Those marked † were absent.*	Baptized...	R'd by Let'r	Dismissed	Restored	Excluded...	Deceased...	Total.....	Contrib't's.
Buffalo	Erwinsville	T. Dickson	W Hamrick,	4	S McBrayer, J Turner, FS Ramsour, W Moore,	...	12	3	...	3	5	200	3 00
Sandy Run	Moorsboro'	G W Rollins,	W B Lovelace	3	WB Stroud, WB Lovelace, R Mcbray- [W Hm'k	...	2	5	..	7	2	174	2 00
Zion	Shelby	R Poston,	A C Irwin,	1	R Poston, A C Irvine, ...[er, N Scoggins,	...	3	16	1	4	1	134	2 00
Zoar	Shelby	T Dickson	J R Logan,	2	T Dickson, J R Logan, W H Green.....	.	1	6	...	1	4	120	2 25
D'uble Sp's	Camp Call	R Poston,	W M Gold,	2	J Suttle, A Washburn, J Beam,.....	3	...	3	...	2	3	115	1 50
Bethel	Webbs Ford	W McSwain,	G Hamrick,	1	D Pannell, J Webb.....	...	1	1	..	.	.	19	50
Boiling Sp's	Nicholsonville	B Bonner,	D D Durham,	1	D D Durham, A Hamrick, S Hughs.....	3	3	4	...	2	2	121	1 50
M't Sinai	Erwinsville	B Bonner,	J Randall	2	J Randall D O H P Moore.....	...	7	.	.	4	.	60	1 25
New Bethel	Gardners Ford	T Dickson,	R T Hord	3	F Lattimore, *P R Elam*, *J Williams*, R T Hord,	23	8	7	.	2	1	191	2 25
M't Pleasant	Nicholsonville	L McSwain	W B Hames,	2	M Jolly, D H Green.....J.....	.	.	3	..	.	1	36	75
Broad River	Cheroke' I. W				No return.....	...	..	..	..	.	.	25	
Beaverdan	Shelby	R Poston	J T Harrill,	4	W McSwain, M Pannell	4	2	4	...	.	1	60	1 00
Pleasant Hill	Swangstown		J A Roberts,	1	W D S Bowen, J H Bowen.....	7	3	4	...	2		101	2 00
High Shoal	High Shoal	D Pannell,	M Durham,	4	G W Rollins M D Padgett.....	...	9	4	...	5	3	76	1 20
M't Vernon	Seagles' Store	J F Leather'n	J A Davis,	4	J F Leatherman, J. Propes.....				...	2	...	41	75
M't Paran	Harmony	J J Jones,	J Starnes,	3	P Harmon, J Husky.....	.	11	7	...	2	1	68	1 25
Corinth	Seagles' Store				No return.....	.	..	..	..	..	..	16	.....
Big Springs	Duncans' Cr'k	G W Rollins,	J W Murray.	4	J C Lattimore, J Murray, G Price.....	4	1	..	.	1	.	100	1 60
Sandy Plains	Camp Call	W McSwain,	J B Walker.	3	J Walker.....	5	3	1	.	1	.	33	60
New Prospect	Shelby	T Dickson,	J C Hoyle	1	J C Hoyle, A Beam, J Wilson.....	10	9	.	.	2	...	99	1 72
Bethlehem	White Plains	A J Cansler	B Goforth.	2	I W Goforth. W Dickson.....	6	5	10	...	2	1	84	1 55
Long Creek	Dallas	R P Logan,	J G Lewis.	2	R P Logan, H Jenkins.....	2	6	...	1	6	5	204	1 50
Wall's	Oak Sp's	G W Rollins,	J W Gren.	2	J W Green, J Davis.....	...	...	...	...	...	...	76	1 00
Olivet	Long Island	R P Logan,	J Clarke.	1	W S Litten.....	14		26	..	...	1	43	88
S't Johns	Mulls' Grove	A Hiderbrand,	A Hilderbran	1	A Hilderbran.....	...	...	..	...	...	..	43	84
Lebanon	Chronicle	R P Logan,	A Clippard.	4	Alexander Clippard.....	...	...	..	...	...	..	29	50

tions}

MINUTES

OF THE

KING'S MOUNTAIN

BAPTIST ASSOCIATION,

AT ITS

Fourth Anniversary Meeting,

CONVENED AT

MOUNT SINAI CHURCH,

CLEAVELAND COUNTY, N. C.,

FRIDAY, OCTOBER 20, A. D., 1854,

AND DAYS FOLLOWING.

SHELBY, N. C.:

PRINTED AT THE "INTELLIGENCER" OFFICE.

1854.

MINUTES.

FRIDAY, OCTOBER 20, 1854.

The Association met according to adjournment, and the Introductory Sermon was preached by Elder D Pannell, (vice, Elder J Suttle, indisposed,) from Ephesians, 2nd chap., 19th verse: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the house-hold of God."

After a short recess, the Delegates convened in the House, and prayer was offered by Elder J Suttle. The churches were then called, their correspondences read, the names of their delegates enrolled, and the state of each church minuted.

On motion, opened a door for the reception of churches into our Union; and received the following, to wit: Sandy Plains, constituted 24th March, A D, 1854; New Prospect, constituted October 6, A D, 1854; and Bethlehem and Long Creek, dismissed from the Broad River Association.

Application was also made by delegates, claiming to be the representatives of Ebenezer church, within the bounds of the Green River Association, for membership; which after some discussion, was referred to a select committee, and afterwards rejected.

The Association then proceeded to ballot for officers, which resulted in the choice of Elder D Pannell, Moderator, and bro J R Logan, Clerk.

On motion, appointed Elder T Dickson, Major Hull, S McBrayer, the Moderator and Clerk, a committee of arrangements, to whom was referred the papers and documents belonging to the Association.

The Association then adjourned until to-morrow, 10 o'clock, A M. Prayer by Elder T Dickson.

SATURDAY, 10 O'CLOCK, A. M.

The Association met according to adjournment. Prayer by the Moderator.

Called the roll and proceeded to business.

On motion, the committee of arrangements reported, and were discharged.

On motion, called for and received Correspondence from Sister Associations, as follows, to-wit:

From the *Broad River*, Elders, A J Cansler, S Morgan, and brothers, H G Gaffney and C P Petty, with Letter and Minutes.

From the *Green River*, Elders, B Bruce, L McCurry, and brother G M Webb, with a Letter and Minutes.

From the *Bethel*, brother Wm Gordon with a Letter.

From the *Catawba River*, no correspondence.

The Secretary of the *Western Convention* handed in a package of the Minutes of said Convention, which were received.

Invited visiting Ministers, not delegates, to seats, and received Elders, R P Logan, J J Jones, and W McSwain.

On motion, read the Constitution, Rules of Order, and Abstract of principles.

Appointed brethren, Jesse Hardin, J W Murray and R T Hord a committee on Union Meetings.

Brethren, F S Ramsour, W H Green and F Lattimore, a committee on Finance.

Brethren, T Dickson, M Hull and W Moore, Jr., a committee on Petitions and Queries.

On motion, proceeded to appoint persons to write to Sister Associations, with which we correspond, and messengers to represent us, as follows, to-wit:

Elder T Dickson to write to the Broad River, himself, L McSwain, G W Rollins, R Poston, J R Logan and W H Green, messengers.

J R Logan to write to the Green River; himself, M Williams, R Poston, G W Rollins, S McBrayer, T Dickson, R P Logan, D Pannell, W H Green, R T Hord and J C Lattimore, messengers.

Elder R Poston to write to the Bethel; himself, J Suttle, L McSwain and J Turner, messengers.

Elder J J Jones to write to the Catawba River; himself, William McSwain, Major Hull and M Williams, messengers.

Called for, read and adopted the Circular Letter, prepared by Elder T Dickson, and ordered that it be printed with the Minutes, as usual.

On motion, the committee on Union Meetings reported as follows, viz: First Union Meeting, to be held at New Prospect, commencing on Friday before the 2nd Sunday in May next.—

Second Union Meeting, to be held at Beaverdam church, commencing on Friday before the 4th Sunday in July next.—Whereupon, the Association appointed the following preachers to attend the first, viz: Elders, G W Rollins, L McSwain, T Dickson, R Poston and R P Logan. To attend the second, Elders, R P Logan, R Poston, J J Jones, W McSwain and J Suttle.

On motion, the committee on Finance reported as follows, viz: Whole amount of contributions from churches for printing Minutes, $33 82 cents. Whereupon, the Association ordered that the Clerk have as many copies printed as the funds will admit of—that he also superintend the printing and distribution of them among the churches, and retain Eight dollars for his services.

On motion, the committee on Petitions and Queries, reported as follows viz: Your committee recommend, that the next Session of this Body be held with the church at Zion, 6 miles North of Shelby, on the West side of First Broad River, commencing on Friday before the 4th Sunday in October, 1855, agreeable to the arrangement of the Union Meeting, and the petition of said church.

Your committee also recommend that the following *Querie* from Double Springs church, to-wit: "Is it in accordance with Gospel order and Baptist usage, for the Eldership of Baptist churches, to meet and form Presbyteries, and constitute new churches, including persons that stand excluded in other Baptist churches?" be answered as follows: No.—We advise our churches not to constitute any member or members into a church, unless such member or members shall have been regularly dismissed from the church or churches to which he, she, or they, may have belonged.

Your committee further recommend that the *Querie* from Mount Paran church, viz: "What course should be taken by a church of the Baptist faith and order, in reference to a person who makes application for baptism and membership, who has previously been baptized and joined to a baptist church without the bounds of this Association; and who says that when he was first received and baptized, he was deceived; not having at that time experienced a genuine conversion; which he now professes to enjoy?" be answered as follows: We advise our churches not to re-baptize any one that has been baptized by a lawful administrator.

Respectfully submitted, T. DICKSON, Chm'n.

On motion, the report was adopted.

The Association then proceeded to elect Elder J Suttle to write a Circular Letter for next year on the subject of "*Missions.*"

Also, elected Elder G W Rollins to preach the introductory Sermon to the next Association—Elder T Dickson, alternate.

Balloted for preachers to occupy the stand on the Sabbath, which resulted in the choice of Elders, B Bruce, L McCurry and T Dickson.

On motion, ordered that Elder L McCurry be requested to preach on the subject of missions, at 11 o'clock; and that immediately thereafter a public collection be taken up for that object.

The Association then adjourned until Monday morning, 9 o'clock, A M. Prayer by Elder G W Rollins.

SUNDAY.

The stand was occupied by those elected to preach ; and the word of eternal truth was faithfully exhibited to a very large and attentive congregation. it is hoped with good and lasting effect. A public collection amounting to $20 was taken up for *Domestic Missions*, and 60 cents for *Foreign Missions.*

MONDAY, 9 O'CLOCK, A. M.

The Association met according to adjournment. Prayer by the Moderator.

On motion, the Association rescinded all action in regard to Ebenezer church, and ordered that no record of the same be entered on our minutes. Whereupon, the following preamble and resolution were introduced, and after some discussion, adopted by the body, viz :

Whereas, with deep regret, information has been received by this body, that the course of action pursued by the churches at Big Spring, Sandy Run and Bethel, members of this Association, in reference to the re-construction of Ebenezer church, is offensive to the Green River Association, to which said church properly belongs until regularly dismissed therefrom. Therefore,

Resolved, That this Association, as a body, greatly deplores the action taken by said churches; and hereby admonishes them, as well as all others belonging to our Body, together with any and all our ministers, to refrain from any interference

in the matter, until the case be satisfactorily adjusted by the Green River Association.

On motion, called for letters of correspondence to Sister Associations, which were read, approved by the body, and signed by the Moderator and Clerk.

On motion, called for and received the report of our Missionaries, appointed last year. The substance of which is as follows: Elder D Pannell traveled 112 miles, preached 37 Sermons, delivered two lectures on Baptism, labored 26 days, baptized 2 converts, received from Pisgah church $2.00, from Mt. Gilead $1.00. Elder J Suttle labored 9 days, preached 18 Sermons and baptized 11 converts.

Whereupon, the Association ordered that bro J R Logan, Treasurer, pay over to Elder D Pannell $17.33, and to Elder J suttle $6.00, out of the funds in his hands, which was done.—Brother M Williams then handed over the sum of $4.75, from Mt Vernon church, and Elder D Pannell $2.75, which being added to $28.50, (the amount collected on subscription of last year) makes the aggregate amount $36 00

To which is also to be added the collection on Sunday, 20.00

Making a sum total of $56.00

Cr. By amount paid Missionaries. 23.33

Leaves an unexpended balance of $32.67

On motion, the Association then appointed a committee of three members to select preachers to operate as missionaries the ensuing year, viz: Brethren J C Lattimore, M D Padgett and W B Lovelace; who reported the names of Elders, D Pannell and G W Rollins, and Elder L McSwain in case of failure.

The Association ordered that they occupy the same field of labor, and be paid at the same rates as ordered last year; and that they report the result of their labors to the next Session of this body.

On motion, Resolved, That the thanks of this Body be given to the brethren and friends of the vicinity of Mount Sinai church, for their kindness in entertaining the Delegates and strangers attending the Session of the Association.

After the reading and signing of the record of proceedings The Association adjourned. Prayer by Elder R Poston.

D. PANNELL, Moderator.

J. R. LOGAN, Clerk.

STATE OF THE CHURCHES IN THE K. M. ASSOCIATION.

Churches	P. Offices	Supply.	Sunday of Pr.	Ch. Cl'ks.	Delegates' Names. Ordained Ministers in Capitals, Licensed preachers in Small caps.—Laymen in Roman letters.	Baptized	Rec'd by Le	Dismissed..	Restored....	Excom'ted	Deceased...	Total.	Contributo's
					[Turner, W Moore, Jr								
Buffalo.	Erwinsville.	T Dickson.	4	W Hamrick	S McBrayer, F S Ramsour, W Hamrick, J	0	8	2	0	2	6	206	3.00
Sandy Run.	Mooresboro'.	J Suttle.	3	W B Lov'lace	W B Lovelace, W B Stroud, J Rollins, N Scog-	7	1	6	1	1	2	186	2.00
Zion.	Shelby.	R Poston.	1	A C Irvin.	A C Irvin, C Blanton, M McEntire, [gins,	42	5	26	2	2	1	156	2.00
Zoar.	"	T Dickson.	2	J R Logan.	T DICKSON, W H Green, J R Logan,...	5	3	5	1	1	2	131	3.25
Double Spr'gs	Camp Call.	J Suttle.	2	W H Hardin	J SUTTLE, R POSTON, W H Hardin,...	10	5	16	0	7	1	134	1.50
Bethel.	Webb's Ford		1	G Hamrick.	D PANNELL, Geo Hamrick, ...	0	1	5	0	1	1	19	55
Boiling Spring	Sandy Run.	L McSwain.	1	D D Durham	R Hamrick, A Hamrick, W H Green, Jr.	1	6	0	0	3	3	123	1.50
Mount Sinai.	Erwinsville.	B Bonner.	3	J Randall.	L McSWAIN, T McSwain,.....	8	0	5	1	0	0	58	1.00
New Bethel.	Gardner's F'd	T Dickson.	3	R T Hord	F Lattimore, R T Hord, M Hull, J Williams	63	5	55	1	4	4	170	2.50
Mt Pleasant.	Sandy Run	D Pannell.	2	W B Hames	M Jolly, D Green, ...	0	3	3	0	0	0	40	1.00
Broad River.	Cherokee IW	R P Logan.	2	J Moss.	J Moss, J Hampton,.....	1	0	2	0	0	1	25	75
Beaverdam.	Fillmore.	L McSwain.	4	J T Harrill.	Jesse Hardin, D Hamrick,.....	0	1	0	0	1	0	59	1.00
Pleasant Hill.	Swangstown	G W Rollins	1	J A Roberts	H Roberts, J Hamm, ...	10	7	2	0	3	1	97	2.00
High Shoal.	High Shoal.	G W Rollins.	4	M Durham.	G W ROLLINS, M D Padgett,.....	7	1	6	0	4	0	75	1.20
Mount Vernon	Seagle'sStore	M Williams.	4	J A Davis	MILLINGTON WILLIAMS, ...	12	1	1	0	0	0	43	75
Mount Paran.	Harmony, SC	J J Jones.	3	Jno Starnes	A W Holt, P Harmon, ...	25	2	0	0	0	0	66	1.00
Corinth.	Seagle'sStore	A Abernathy	1	A L Johnson	W J Wesson,.....	1	1	2	0	0	0	16	50
Big Spring.	Duncan's C'k	G W Rollins.	3	J W Murray	J C Lattimore, J W Murray,.....	14	1	25	1	1	0	95	1.57
Sandy Plains.	Camp Call.	W McSwain.	4	J B Walker.	J Walker, I Whiteside,.....							27	50
New Prospect.	Buff P. Mill.	T Dickson.			A Beam, J Hoyle, ...							85	1.50
Bethlehem.	White Plains	A J Cansler.	2	B Goforth.	Z Earls, I W Goforth,.....	36	4	1	0	0	0	80	1.50
Long Creek.	Dallas.	A J Cansler.	1	J H Weathers	S P H Weathers, J M Thornburg, ...	35	0	0	0	4	0	206	2 00
					Total,.....	277	55	162	7	34	22	2097	32.57
					Delegates from Ebenezer,.....								1.25
													33.82

CIRCULAR LETTER.

The King's Mountain Baptist Association
to the Churches in Union, Greeting:

DEAR BRETHREN:—Agreeably to the direction given us at your last session, we address you, this year, on the "*Nature, Design, and Application of the Atonement of Jesus Christ.*"

The nature of the atonement that God required of man after he sinned, was such, that *he*, in his fallen state, could not render satisfaction to an infinite law; hence, Christ, as our surety, came in as a mediator, between an offended God, and man, the offender; and undertook the great work of man's redemption; in order that he might be re-instated, or brought back into the favor of God. He came—not to establish the first covenant, which was a covenant of works, and which had been previously broken by apostate man—but more especially to establish the covenant of grace, which is truly said to be the great key to man's salvation: which comports well with the language of the Apostle Paul, in his letter to the Ephesians, 2d chapter, 8th verse: "By grace are ye saved, though faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

The covenant of grace was entered into by God the Father, and God the Son, ere the topmost dust of the earth was laid; for HE was set up from everlasting to everlasting, the same yesterday, to day, and forever. The same unchangeable I AM. And when we discover that he came not to do his own will, but the will of his Father who sent him, we at once see the peculiar fitness and propriety of the Apostle's language, when he said, "God commendeth his love to us, in that, while we were yet sinners, Christ died for us." And again, the Prophet Isaiah, chap. 53d, 11th verse, while discoursing on the subject of Christ's atonement, breaks forth in the following language, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." And in the 5th verse of the same chapter, it is said, "But he was wounded for our transgressions,

he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed." The word *atonement*, properly means a *cövering*, and intimates that our sins are, by a proper atonement, covered from the avenging justice of God. In its nature, it is general; all-sufficient to expiate the sins of the whole world, although special in its application. 1st John, 2d chap. 2d verse. In the sacred volume, we see many beautiful types shadowing forth the great sacrafice, that was offered unto God, well pleasing in his sight; illustrative of that eventful offering that was made by Christ on Mount Calvary, to which the writer would briefly direct your attention. By a close attention to these types, the nature and design of the atonement will be simplified and made plain to all. By reference to the law of sacrifices, as recorded in Leviticus, you will see that beasts or fowls without blemish, were invariably selected: for instance, the gentle dove is always taken as an emblem of innocence; or the ox, fitly representing patience; or the lamb, which is generally regarded as an emblem of meekness and humility. All of which, conjointly, represent traits of character, in a smaller degree, that were amply reflected in the person and character of Jesus Christ, in his state of incarnation and humiliation, while he was engaged in the great work of atonement for the sins of the world. He was meek, innocent, and humble indeed; opening not his mouth when led as a lamb to the slaughter. But your attention is particularly directed to a sacrifice recorded in the 16th chapter of the same book, to wit: the sacrifice of the two goats that were to be offered once a year for general atonement. The officiating priest was required to array himself in linen garments, an emblem, no doubt, of Christ's incarnation, or the robe of human nature with which he arrayed himself, when he came to expiate our sins on the cross. In this instance on the appointed anniversary, or day of sacrifice, the priest offered expiatory sacrifices, both for *himself*, and for all the people. Not so, however, with Jesus Christ, our great high priest, who needeth not as those high priests under the law, to offer sacrifices for his own sins first, and then for the people; for He was holy, undefiled and without sin.

Another difference will appear, in that, the law made men priests that had infirmities. But the word of the oath, since the law, maketh the Son, who is pure and consecrated, a priest for ever more. The Priest, under the law, on the day of atonement made his solemn entrance into the holy place made with hands, with the blood of bulls and of goats,—typifying, as the

Apostle plainly declares, the entrance of Jesus Christ, the high priest of good things to come, by a greater and more perfect tabernacle, into the holy place not made with hands—that is, into heaven itself; having obtained eternal redemption for us. Another ceremony, however, peculiar to the law dispensation, will claim your attention, for a short time. Besides the bullock and the ram, which Aaron was to offer, the first for himself, and the second for the people; he was also to take for all the congregation of Israel, two kids of the goats for a sin offering: which were to be brought, as usual, to the door of the tabernacle of the congregation; but were not both to to be killed, as were usually done; for, by a certain rite, the two victims were selected by lot; the one to be offered in the accustomed manner unto the Lord, and the other to be presented alive before the Lord; while Aaron, laying both his hands upon its head, confessed over it all the iniquities of the children of Israel—their transgressions in their sins. This latter was called the *scape goat*, which bore away the sins of the people ceremoniously; so, Jesus Christ, though reputed as a sinner among men, was pure and righteous in the eye of God, and by his death and sufferings, bore away our sins, in his own body, on the tree of the cross. They were imputed to him, and he bore the punishment due to them. This was typified more fully by the goat which was slain and sacrificed. The flesh and blood of this creature are sometimes represented as possessing medicinal qualities, healing maladies, and softening rigid adamant; which if true, is a fit emblem of the efficacy of Christ's blood, in healing our sinful leprosies, and softening our hard and stony hearts, and changing them into hearts of flesh.

The first goat was an emblem of Christ sacrificed for us; for like other sacrifices, it was killed: so in like manner was Christ put to death. Its blood was carried within the vail: so Christ was to appear in the presence of God for us, with his own blood. Its body was to be burned without the camp: so Christ suffered without the gate. But let us direct your attention more particularly to the mystery of the scape goat, before mentioned. Its similarity in some respects to Christ will appear obvious to the most superficial observer. Like the other, it was to be taken from the congregation of Israel, and doubtless it was purchased with the public money. So was Christ taken from among his brethren, and bought for thirty pieces of silver, out of the public treasury. That he might be numbered with the transgressors, and bear the sins of many, he was delivered into the hands of his ene-

mies, according to the determinate counsel and fore-knowledge of God. And, by this same counsel, was determined before to be done, whatsoever happened unto him. Hence it was, that Pilate was deaf to the remonstrances of his own conscience, in condemning him who was just and without fault; and hence, the Jews preferred a murderer to the Lord of life and glory, when they desired that Barrabus should be released, and Christ should be crucified.

It is true indeed, that the great propitiatory sacrifice has already been offered, never to be repeated again; because, sufficient in its nature for the healing of the nations. For the nature, design and application of the atonement of Jesus Christ, was, to prepare a people for him; and by the instrumentality of the preaching of the gospel of Jesus Christ, by faithful ministers of the cross, to a lost and ruined world; God, attending the exhibition of his own word, by the power and efficacy of the Holy Spirit; this great work is to be accomplished in the fullness of time. "For the gospel is the power of God to every one that believeth: to the Jew first, and also to the Greek," or gentile. And the Saviour had a particular allusion to this, when he said to his disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." It is clearly set forth in this passage, that an application of the atonement or blood of Christ, must be applied to the soul, to cleanse it from the pollutions of sin, which is done by exercising faith in him; for Jesus Christ said to Nicodemus, "Marvel not, that I said unto thee, ye must be born again,"—born of the water and of the spirit. The design of the atonement of Christ, therefore, was not only to wash away our sins in his own blood, but to prepare our hearts, by the exercise of saving faith, for the indwellings of his spirit; "for, if any man be in Christ, he is a new creature; old things have passed away; behold all things have become new." And it is also said, that the blood of Christ cleanseth from all sin; having our hearts sprinkled from an evil conscience, with clean water and the law of the Lord written therein, and which is the happy results of an application of the atonement of Christ; having thereby obtained a part in the first resurrection, on such the second death hath no power. As the blood of the sacrifice, that was offered the evening before the children of Israel left the land of Egypt;—they were to take the blood of the sacrifice, and strike it on the two side posts, and on the upper door post of the houses

wherein they should eat it; for the destroying angel was to pass that night, and wherever the blood was not applied to the door of the tent, he was to destroy the first born. And so he did; for next morning when they arose, the first born of all the Egyptians was dead: for the blood was not applied there; and the destroying angel entered in and reigned there. Now, what hinders us from viewing Christ's blood in the same sense? The Saviour said, except ye eat of my flesh and drink of my blood, ye shall have no life in you; and this plainly teaches us that we must individually have an application of Christ's blood, applied to our hearts, or the destroying angel (which, in a spiritual sense, is the second death) will have power upon the soul to destroy it forever. O! the blessings that attend the nature, design and application of the atonement of Jesus Christ! For it is through it that we have the glorious gospel preached unto us; and by it lost sinners, who are blindfolded by the god of this world, can have a knowledge of themselves, and be brought into the glorious liberty of the children of God; and be partakers of his holiness. But the gospel must be preache; for God is a Spirit, and they that worship him must worship him in spirit and in truth. And how can they call on him, of whom they have not heard; and how can they hear without a preacher? Does it not, therefore, behoove the church of Christ to use greater efforts to spread the glorious gospel of a crucified and risen Saviour?

Dear Brethren, permit us to say, in conclusion, that without an application of Christ's atoning blood, sinners will be lost forever. May every child of the Adamic family, prayerfully consider this important subject, and prepare to meet the God of all the earth in peace, is the prayer of yours, in the bonds of the gospel.

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MINUTES

OF THE

KING'S MOUNTAIN

BAPTIST ASSOCIATION,

CONVENED AT

NEW PROSPECT CHURCH,

CLEVELAND CO., N. C.,

OCTOBER 24, 1856, AND DAYS FOLLOWING.

YORKVILLE, S. C.:
PRINTED AT THE ENQUIRER OFFICE.

1856.

MINUTES.

FRIDAY, Oct. 24.

The Association met, according to adjournment last year, and the Introductory Sermon was delivered by Elder T. Dickson, from 1st. Epistle of Peter, Chap. 2nd, verse 5th: *"Ye also, as lively stones, are built up a spiritul house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."*

After a short intermission, the delegates from the Churches convened in the meeting-house, and prayer was offered by Elder L. McCurry. The officers of the last session being in place, the Association proceeded to business.

Brethren F. S. Ramsour and J. W. Green, were selected as Reading Clerks; who received and read letters from all the Churches in union save one, and the state of each was minuted.

On motion,—Opened a door for the reception of Churches desiring admission into our body; and received *Shelby*, dismissed from the Broad River; *Concord*, from the Green River; and *Thessalonica*, from the Catawba River Association.

The Association was then formed by the election of Elder T. Dickson, *Moderator;* and brother J. R. Logan, *Clerk.*

On motion,—called for corresponding bodies; and received from the Green River, as Messengers, brethren W. W. Green and J. H. Yarborough, with a letter. No other Messengers being present,

Appointed a committee of arrangements, consisting of brethren W. Roberts, J. Turner, L. McSwain and the Moderator and Clerk; to whom all the papers and documents belonging to the Association were referred.

Then on motion,—the Association adjourned until to-morrow 10 o'clock, A. M. Prayer by Elder L. McCurry.

SATURDAY, Oct. 25.

The Association met according to adjournment. Prayer by the Moderator.

Called the roll of Delegates and proceeded to business.

On motion,—Invited Ministers in attendance not delegated to seats, and received Elders J. L. Ezell and J. Brumfield, from the Broad River Association.

On motion,—Extended the call for corresponding bodies and received from the Broad River Association, brethren L. Gardner, D. W. Wray and E. Lipscomb, with a corresponding letter.

On motion,—The committee of arrangements made their report, and were discharged.

On motion,—The Moderator announced the following committees, viz: *On preaching during the Session:* Brethren J. C. Lattimore, R. McBrayer, B. Goforth, with the Deacons of New Prospect Church. *On Union Meetings:* Brethren A. J. Cansler, W. Moore, D. D. Durham, with instructions to consider the propriety of re-districting the Association, so as to form their divisions. *On Finance:* Brethren F. S. Ramsour, R. T. Hord, J. C. Hoyle. *On Sabbath Schools:* Brethren J. R. Logan, S. McBrayer, J. A. Roberts, to whom all papers relating to that subject were referred.

On motion,—The Clerk read the Constitution, Rules of Order, and Abstract of Principles.

On motion,—The Moderator made the following appointments, to wit:

Elder A. J. Cansler, to write to the Broad River Association; Elders T. Dickson, D. Pannell, R. P. Logan, G. W. Rollins and brothers W. B. Lovelace and J. Turner, Messengers.

Elder G. W. Rollins to write to the Green River Association; Elders T. Dickson, A. J. Cansler, and brothers A. A. McSwain, and C. D. Blanton, Messengers.

Elder R. P. Logan to write to the Catawba River Association; Elders R. P. Logan, J. Clarke, J. Williams P. R. Elam, A. A. McSwain and brother D. Setzer, Messengers.

Elder D. Pannell, to write to the Bethel Association; Elders D. Pannell, T. Dickson and brother J. A. Roberts, Messengers.

On motion,—Called for the Circular letter prepared by Elder G. W. Rollins; which was read by the Clerk, adopted and ordered to be printed with the Minutes of the Session.

Elected Elder G. W. Rollins to preach the Sermon introductory to the Session of 1857. Elder R. P. Logan, alternate; and Elder A. J. Cansler to write a Circular letter, to be read before the next Session of this body in 1857. Subject: "*The design of the Lord's Supper, and the rightful recipients thereof.*"

The Association then took a recess of thirty minutes; after which resumed business in the house; when Elder A. J. Cansler was elected to preach a Missionary Sermon on the Sabbath; after which a collection is to be taken up in aid of Missionary operations in the Catawba Valley.

Elders J. S. Ezell and G. W. Rollins, were then elected to occupy the stand the remainder of the time on the Sabbath.

On motion,—The committee on Union Meetings reported. See Appendix A.

On motion,—The committee on Finance reported—the amount sent up by Churches,

For printing Minutes to be, : : : : :	$37 16
For Missions, : : : : : : : :	5 25

On motion,—Elder R. P. Logan, Missionary to the Catawba Valley, reported: That he had spent in the service of the Association, sixty-one days; preached sixty Sermons; travelled seven hundred and sixty-three miles; baptised fourteen converts and received in contributions from the people in the field of his Missionary operations, twenty-two dollars and ninety-five cents. Whereupon,

On motion,—His report was received and the Treasurer of the Board ordered to liquidate his claims against the Association; which was done. See Appendix B.

On motion,—Appointed D. Setzer, J. J. Hicks and W. Roberts, a committee of conference to engage a Missionary to labor the approaching associational year, and designate the field of labor to be occupied; with instructions to report on Monday next.

The Association then adjourned until Monday 9 o'clock, A. M.—Prayer by Elder D. Pannell.

SUNDAY, 26.

The stand was occupied by those appointed by the Association; and the word of life was faithfully exhibited to a large, well ordered assemblage of people. Elder G. W. Rollins opened the services in a dis-

course from Romans, 1st chap. 18th verse; immediately after which, Elder A. J. Cansler, followed in a very appropriate Missionary discourse, from First Corinthians, 6th chap., 20th verse. "For ye are bought with a price," &c. At the conclusion of which, a public collection was taken up, amounting to $38 12½ cents for missionary purposes, in the Catawba Valley. A recess of an hour was then had, and Elder J. S. Ezell entertained the congregation in a well timed and appropriate discourse from Psalms 26:9th verse; producing quite a thrilling sensation in the assembly, and evincing the commencement of a good work and gracious revival of religion; which we hope will be realized more fully in days yet to come.

MONDAY, 9 o'clock, A. M.

The Association met according to adjournment. Prayer by Elder R. P. Logan.

Called the roll and marked absentees. Received Elder F. Carleton as a Messenger with letter and Minutes from the Catawba River Association.

The committee on Sabbath Schools reported. See Appendix C.

The committee sent to High Shoal Church reported. See Appendix D.

The committee of conference appointed on Saturday reported. See Appendix E. All of which were adopted.

On motion,—The corresponding letters were called for, read and adopted.

On motion,—Brethren W. Roberts, F. S. Ramsour and J. R. Logan, were appointed a Missionary Board, for the ensuing year; of which, the latter was appointed Treasurer. On motion,

Resolved, That we request all Pastors and supplies of Churches in our bounds, to lay our Missionary operations before their several congregations at some convenient time during the year; and take up a public collection for the same; which shall be brought to our next meeting and be expended as this body may think best in the furtherance of our Missionary enterprise.

The following resolutions were introduced, read and adopted unanimously:

Resolved, That we as a denomination, believe that the Church is

composed of spiritual believers; therefore, we look upon the practice of making, buying, selling or using spirituous liquors as a beverage, a very great evil. Therefore, we recommend our Churches to use all laudable means to suppress the same.

Resolved, That this Association, acting as an advisory council, in matters pertaining to the best interest of the Churches in a religious point of view, will, therefore, repudiate and at all times discourage practices (on the part of Baptists,) of frivolity; or in other words *civil mirth*, falsely, so called; whether in the form of gaming, dancing or playing at parties; and hereby caution our Churches to beware of practices so well calculated to amalgamate the Church with the world.

Resolved, That the Clerk superintend the printing and distribution of the Minutes of this session, and have as many copies printed as the funds will procure, after deducting ten dollars for his services.

Resolved, That the next meeting of this body will be held in conformity to the arrangement of the union meeting, at *Big Spring*, commencing on Friday, before the 4th Sabbath in October next, (1857,) situate about 20 miles north of Shelby, N. C.

Resolved, That the thanks of the house, be unanimously voted to the brethren and citizens in the vicinity of New Prospect Church, for their kind hospitality toward this Association during its session.

On motion,—The Clerk read the record of business of the present session, which being approved, was ordered to be signed by the Moderator and attested by the Clerk.

The Association then adjourned, to meet again at the time and place above stated. Prayer by Elder A. J. Cansler.

THOMAS DICKSON, *Moderator.*

J. R. LOGAN, *Clerk.*

CIRCULAR LETTER.

The King's Mountain Baptist Association: to the Churches in union:

DEAR BRETHREN—According to last year's appointment, we address you this year on the subject of Repentance, which is by some lightly esteemed—but is, nevertheless, of such vital interest that it has claimed the attention of God, of Angels, and of men, and will be the primary test of our future happiness in eternity.

In entering upon this vast subject, we would implore the Divine assistance of Him who worketh all things after the counsel of His own will.

We understand that there are two kinds of repentance, and they are contrary, one to the other.

One is true or evangelical—the other is false and delusive. One is unto life—the other is unto death.

Evangelical repentance consists in four things, to wit: conviction for sin—contrition for the same—confession of sin, and conversion from sin.

Conviction leads its subjects to inquire for a remedy, as did the jailer, when he said sirs: "What shall I do to be saved?" (See Acts, xvi, 30,) and also in the case of Saul when he trembled, "saying Lord what will thou have me to do?" (See Acts ix: 6.)

Contrition causes them to say like Job—"I abhor myself and repent," and with David when he said, "I will declare my iniquity, I will be sorry for my sins." Psalms the 28 chap. and 18 ver.

This we understand to be that godly sorrow which worketh repentance to salvation, not to be repented of. The confession of sin causes them to say as David did, I acknowledge my sin unto thee. I will confess my transgression unto to the Lord, and like the prodigal son, "I have sinned against Heaven and in thy sight, and am no more worthy to be called thy son." (See Luke the 15 chap. and 21 verse.) We also hear it said that if we confess our sins, God is faithful to forgive our sins.

Conversion from sin will enable them to say with the blind man, wherein, I was blind now I see; and with Paul when he said "the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." Romans viii chap. 2 ver.; and like Job when he said, "I know that my Redeemer lives."

Repentance is the first requirement of the Gospel, and was the first thing proclaimed by the messenger John being sent from Heaven more than

eighteen hundred years ago; for we learn that he was "the voice of one crying in the wilderness and saying—repent ye, and believe the Gospel"—Matt. 3 chap. And when they repented he baptised them. It is to be remembered that he baptised those only who brought forth fruits meet for repentance, and rejected all others.

The next messenger we read of is the Lord Jesus Christ, and he was also from Heaven. So we find that they were the first two messengers, or preachers, in the new dispensation, and they both preached the same thing—saying to the people "repent ye, and believe the Gospel for the Kingdom of Heaven is at hand."

This we understand to be the setting up of that Kingdom which Daniel speaks of—which is to he an everlasting Kingdom. (See Daniel 2nd chap. 44th verse.) So we find that this Kingdom was set up or established by those Heavenly messengers just mentioned. The laws and regulations fixed according to the determinate counsel and fore-knowledge of God, and after this Jesus called men of like passion with ourselves, and they preached that men should repent—and after his resurrection he commissioned them saying: thus it is written—and thus it behooved Christ to suffer, and to rise from the dead the third day and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem; so we understand that it is through God's ministers and Church, that the gift of repentance is to be conveyed to the perishing nations of the earth, and with it the remission of sin, which will secure their eternal redemption.

How careful then should every true minister be to obey the Divine injunction of his Master, when he says go ye, &c; remembering that it is by this means the nations are to be given to the Son as an inheritance, and the utmost parts of the Earth for a possession. But we fear there are too many who profess to be Ministers; who are saying, let me first accomplish some wordly gain or carnal pleasure—as was said by some anciently—let me first go and bury my father and bid them farewell at home. Such should remember that our Saviour permitted them not, but said, go thou and preach the Kingdom of God.

Every Minister of Christ then should go impressed with the weight and worth of perishing souls, and say by their words and actions with Paul; "wo is unto me if I preach not the Gospel"; and it is not only the duty of God's Ministers to go and preach repentance toward God and faith in the Lord Jesus Christ, but it is the duty of the Churches to help them go. They should help them by their prayers, and by their means in every way they possibly can; but instead of this, many who profess christianity oppose the spread of the Gospel, which is the only means of life; but we hope the time is near at hand when every christian will have learned the great lesson that without faith it is impossible to please God—and begin to make the great inquiry, how shall sinners believe on Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?

When we make this inquiry as we should do; we are led to conclude, that it is just as necessary that messengers be sent to teach them the plan of Salvation now, as it was for John the Baptist to be sent from Heaven to preach Repentance in the wilderness of Judea—for in the language of the Eunuch how can they understand except some one teach them; and again it has pleased God by the foolishness of preaching to save them that believe. So we find that the Gospel is the only means of life to a lost world of sinners, and we do believe that every christain will say in eternity, glory be to God, for it was by its teaching that I was lead to repentance, and by its power I am saved.

Let us then as christains shun every appearance of evil, and endeavour to abound in every good work, that those around us may be constrained to glorify God, that we may rejoice together in eternity.

Repentance is incumbent upon all, for we hear it said by Paul, "the times of this ignorance God winked at, but now commandeth all men every where to repent," &c. Acts 17 chap. 20 verse. This teaches us that all are sinners, and that without repentance not one can be saved; for how shall we escape if we neglect so great salvation—and again, without holiness no man can see the Lord in peace.

So, dear brethren, we close our short letter by noticing the final destiny of those who reject the counsel of God against themselves, and cry peace, peace when there is no peace, as did those who contented themselves with passing sentence against the eighteen upon whom the tower in Siloam fell, that they were sinners above all others; but our Saviour said to them: "I tell you nay, but except ye repent ye shall all likewise perish." So we find that all sinners must repent, or be inevitably lost.

We would say with the poet, then,

"Repent, the voice celestial cries,
Nor longer dare delay—
The wretch that scorns the mandate dies,
And meets a fiery day."

When God sent Jonah to preach to the Ninevites they repented in sack-cloth and ashes; but when Jesus Christ stretches out his hand all the day long, and says repent and believe the Gospel that your sins may be blotted out—no man regards it, or at least, but few, and for this reason the men of Nineveh shall rise up at the judgment day with this generation, and shall condemn it, and why all this? Because they repented at the preaching of Jonah, a mere man, and behold a greater than Jonas is here.

Even the Lord of life and glory—and yet many regard him not—for we hear him say, if I had not come and done among them the works which no other man ever did, they had not had sin—but now they have no cloak for their sin; so they are left without excuse, and it is written in their law, they hated me without a cause; and we find that God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life; and

we learn that he sufferered and died, to make a propitiation for our sins, and not for ours only, but for the sin of the whole world, and this atonement is now offered to perishing sinners through the medium of the Gospel. And in this we find that Jesus Christ is interceding at the right hand of God for sinners, while his spirit is in the world pleading with them to repent. Saying, come for all things are now ready, and the Church is pleading by her prayers, and God's ministers are lifting up their voices like trumpets and saying, whosoever will, let him take the water of life freely—and Angels in Heaven are rejoicing over those that do repent; for we understand that there is more joy in the presence of the Angels of God over one sinner that repenteth, than over ninety and nine just persons that need no repentance.

And we learn that the rich man in hell plead for his five brethren, and desired that Lazarus be sent to warn them to repent; but the answer was—they have Moses and the Prophets, if they hear not them, they will not be persuaded by any other means—even if one should arise from the dead. Oh! that every sinner may remember that this is the accepted time and day of salvation, and harden not their hearts, knowing of a truth, that God is not slack concerning his promises, but his long suffering to us ward, not willing that any should perish, but that all should come to repentance.

And finally, may every christian in our Associational union be led by the great goodness of God, to repent of their sins, and serve him acceptably with reverence and Godly fear.

APPENDIX.

A.

The committee to whom was referred the re-districting this Association; also the appointment of the union meeting, beg leave to submit the following Report, to wit:—

We believe that as the Association is now divided, that the largest portion of our Churches are on the East side of first Broad River; also the largest and of territory. Wherefore, we would advise that the Eastern Section be divided into two districts, and that the districts be thus arranged: First, All the Churches that belong or may hereafter belong to this body East of the road leading to Morganton, *via.* Briggs' Store and H. Summitt's place, be known as the 1st district. That all the Churches between the aforesaid road and 1st Broad River, compose the 2nd district.

That all the Churches West of said 1st Broad River, comprise the 3rd. district. And your committee suggest the appointment of union meetings; First, at Thessalonica, commencing on Friday, before the 3rd Sabbath in July next. At Bethlehem, on Friday before the 2nd Sabbath in August next. At High Shoal, on Friday before the 4th Sabbath in August next.

Respectfully submitted.

A. J. CANSLER, *Chairman.*

The Association made the following appointments in conformity to previous usage. Elders R. P. Logan, T. Dickson, L. McSwain, J. Williams and A. A. McSwain, to attend the union meeting at Thessalonica.

At Bethlehem: Elders L. McSwain, P. R. Elam, R. P. Logan, J. J. Jones, A. A. McSwain, J. Williams.

At High Shoal: Elders G. W. Rollins, D. Pannell, W. McSwain, A. J. Cansler and T. Dickson.

FINANCIAL STATEMENT.

B.

King's Mountain Association in apc., to Elder R. P. Logan,			*Dr.*
To 61 days services as Missionary, at $1 per day,			$61 00
Cr—By collections in the mission field,	$22 95		
" Cash paid by J. R. Logan, Treas'r	38 05		
			$61 00

J. R. Logan, Treas'r in apc. with King's M. Association,			*Dr.*
To funds of last year,		$53 87	
Cr—By cash paid Elder R. P. Logan,		38 05	
Balance in hand of last years funds,		$15 82	
To Free-will offerings from Churches, &c., viz:—			
New Bethel,	$2 75		
Pleasant Hill,	1 50		
Big Spring,	1 00		
J. R. Logan,	5 00	$10 25	
Amount of collections on the Sabbath,		38 12½	
A friend of Missions,		25	
Whole amount of Missionary fund now on hand,		$64 44½	

C.—The undersigned committee on Sabbath Schools, submit the following Report, to wit:—

While many laudable and praiseworthy efforts are being made by the various denominations of Christians to propogate the Gospel of Christ; we recognize and hail with heart-felt pleasure, the springing up of a judicious system of Sabbath Schools, under the fostering care of our Churches, as a measure of paramount importance to the cause of religion and sound morality; a measure not only destined, to diffuse blessings amongst the Churches, but also calculated to improve the future welfare of the State; as, upon the rising generation properly cultivated, depends the future welfare of both. How necessary then, the adoption of a proper system of mental and moral trainings? Let each parent composing the King's Mountain Association, have their minds properly impressed with the wise admonitions of one who through inspiration, said, "train up a child in the way he should go, and when he is old he will not depart from it." And again, "bring up your children in the nurture and admonition of the Lord." What system so well adapted to this course of religious training as Sabbath Schools superintended by pious and judicious Christians; with the Bible in their hands as a text book for the instruction of those who may be placed as pupils under their care and tuition?

Your committee, in view of the many fascinating allurements, so often brought to bear mischievously upon the morals of the young; urge with greater earnestness, the propriety of at once adopting Sabbath Schools, as a preventative, hoping that those Churches which may have acted upon the previous recommendation of this body, may continue to persevere in the good work, while those which have neglected to do so, will give it, at least a trial.

Respectfully submitted.

J. R. LOGAN, *Chairman.*

D.

The committee appointed last year to visit High Shoal Church, for the purpose of enquiring relative to certain exceptionable expressions contained in her letter of correspondence, Report as follows, viz:—

Agreeably to appointment of time and place, we met the Church at High Shoal, and having conferred together relative to the matter at issue—the Church and her Clerk, declared that they entertained no intention to cast reflections on the Association or any member thereof, by the expressions used, "*render unto Cæsar the things that are Cæsars,*" &c., that they heartily deprecate any inferences that may have been drawn therefrom, prejudicial to former fellowship and intercourse; and

hope that a continuation of the same may subsist through all time; which feeling was properly reciprocated on the part of your committee in behalf of the Association.

Respectfully submitted.

T. DICKSON, *Chairman.*

E.

The committee to whom was referred the subject of engaging a Missionary, and designating the field of his labors for the ensuing year, report, that in view of the great destitution existing in the Catawba Valley, and the great call just now in that locality for Baptist preaching; therefore, recommend the continuation of Missionary operations in that direction, and to accomplish this desirable state of things, your committee has conferred with your late employee, Elder R. P. Logan, and obtained his consent to devote three-fourths of his time at the rates of one doller per day, to that field, and that he preach monthly (on the Sabbath,) to the Churches at Thessalonica, Corinth and Lebanon, and the rest of his time wheresoever he may be likely to do the greatest good. Your committee further recommend that Brother Logan be advised to take up public collections where he may think proper to do so, in aid of missions in that field; and further, we would recommend the matter to the consideration of the several Churches composing this body, and that they do whatever may seem to them right and proper to do, in behalf of the Missionary enterprise. All of which is respectfully submitted.

D. SETZER, *Chairman.*

STATE OF THE CHURCHES.

CHURCHES.	POST OFFICES.	SUPPLIES.	CHURCH CLK'S.	Sabbaths.	DELEGATES' NAMES. Ordained Ministers in SMALL CAPITALS; Licensed Preachers in *Italics*; Laymen in Roman Letters.	Baptized.	R'd by Letter.	Dismissed.	Restored.	Excluded.	Deceased.	Total.	Contributions
Buffalo,	Erwinsville,	T. Dickson,	W. Hamrick,	4	S. McBrayer, J. Turner, F. S. Ramsour, W. Moore, W. Hamrick, J. W. Moore.	62	0	7	2	3	1	279	$ 3 00
Sandy Run,	Mooresboro',	G. W. Rollins.	W. Lovelace,	3	G. W. ROLLINS, R. McBrayer, W. B. Lovelace,	21	15	5	1	4	0	203	2 50
Zion,	Shelby,	A. J. Cansler,	A. C. Irvine,	1	A. C. Irvine, C. Blanton, [lace, M. Padgett	8	4	2	0	1	0	141	2 25
Zoar,	Shelby,	T. Dickson,	J. R. Logan,	2	T. DICKSON, J. R. Logan, W. H. Cabaniss.	0	0	2	0	3	1	114	2 00
Dauba Springs,	Camp Call,	J. Suttle,	W. M. Gold,	2	J. Beam, A. Washburn, E. J. Lovelace,	48	5	10	0	2	1	152	1 75
Bethel,	Webb's Ford,	D. Pannell,	G. Hamrick,	1	D. PARNELL, G. Davis, [*A. A. McSwain.*	1	3	0	2	0	0	30	60
Boiling Spring,	Nicholsonville,	B. Bonner,	D. D. Durham,	1	A. Hamrick, W. H. Green, D. D. Durham.	16	0	3	0	2	0	135	1 50
Mount Sinai,	Erwinsville,	L. McSwain,	J. Randall,	3	L. McSWAIN, J. Randall,	2	1	7	0	1	0	55	1 00
New Bethel,	Gardner's Ford,	T. Dickson,	R. T. Hord,	3	A. S. Elam, *P. R. Elam, J. Williams,* R.	1	3	6	0	2	2	186	2 00
Mount Pleasant,	High Shoal,	L. McSwain,	W. B. Hames,	2	C. D. Blanton, C. Scruggs, [T. Hord.	1	2	0	0	2	0	24	50
Broad River,	C. Iron Works,				No Return	0	0	0	0	0	0	25	00
Beaver Dam,	Shelby,	R. Poston,	J. T. Harrill,	4	W. McSWAIN, M. Pannell,	15	3	0	0	1	0	77	1 27
Pleasant Hill,	Swangstown,	R Poston,	J. A. Roberts,	1	J. A. Roberts, S. Wilson,	1	1	7	0	3	0	93	1 50
High Shoal,	High Shoal,	D. Pannell,	M. Durham,	4	N. Dobbins, J. Whitaker,	0	0	12	0	2	1	61	1 60
Mount Vernon,	Seagle's Store,	J. F. Leatherman,	J. A. Davis,	4	M. F. Hall,	21	0	0	0	0	1	62	1 27
Mount Paran,	Harmony,	J. J. Jones,	J. Starnes,	3	J. J. JONES, P. Harmon,	10	1	0	0	0	0	77	1 25
Corinth,	Seagle's Store,	P. R. Elam,	A. L. Johnson	1	G. F. Johnson, J. R. Rockett,	1	0	0	0	0	1	16	50
Big Spring,	Duncan's Creek.	G. W. Rollins,	J. W. Murray	4	J. C. Lattimore, J. W. Murray,	0	1	2	0	3	3	96	1 60
Sandy Plains,	Camp Call,	W. McSwain,	J. B. Walker,	3	J. Walker, J. B. Walker,	0	1	1	0	0	0	32	60
New Prospect,	Shelby,	T. Dickson,	J. C. Hoyle,	1	J. C. Hoyle, A. Beam, J. Wilson,	2	8	6	0	2	1	103	1 50
Bethlehem,	White Plains,	A. J. Cansler,	B. Goforth,	2	B. Goforth, Z. Earls,	0	3	0	0	0	0	77	1 50
Long Creek,	Dallas,	A. J. Cansler,	C. Weathers,	4	R. P. LOGAN, H. Jenkins,	4	0	1	0	4	3	188	1 00
Walls',	Oak Springs,	G. W. Rollins,	J. W. Green,	2	J. W. Green, J. W. Walker,	13	6	5	0	0	1	89	1 00
Olivet,	Long Island,	R. P. Logan,	J. Clarke,	1	*J. Clarke*, D. Setzer,	0	0	2	0	0	1	41	1 22
St. John's,	Mull's Grove,	A. Hilderbran,	A. Hilderbran	1	W. Stamey,	1	1	2	1	1	1	42	1 10
Lebanon,	Mountain Creek.	R. P. Logan,	D. A. Clippard	2	L. Caldwell,	5	5	0	0	1	1	33	60
Shelby,	Shelby,	A. J. Cansler,	T. Williams,	3	A. J. CANSLER, W. Roberts,							86	1 00
Concord,	Webb's Ford,	G. W. Rollins,	G. M. Webb,	1	H. Harrill, J. Harrill,							54	1 05
Thessalonica,		R. P. Logan,	H. Rhodes,	3	H. Rhodes, J. J. Hicks,							28	1 10
TOTAL,						233	69	80	6	37	19	2599	$37 16

MINUTES

OF THE

KING'S MOUNTAIN

BAPTIST ASSOCIATION,

AT ITS SIXTH ANNUAL SESSION HELD AT

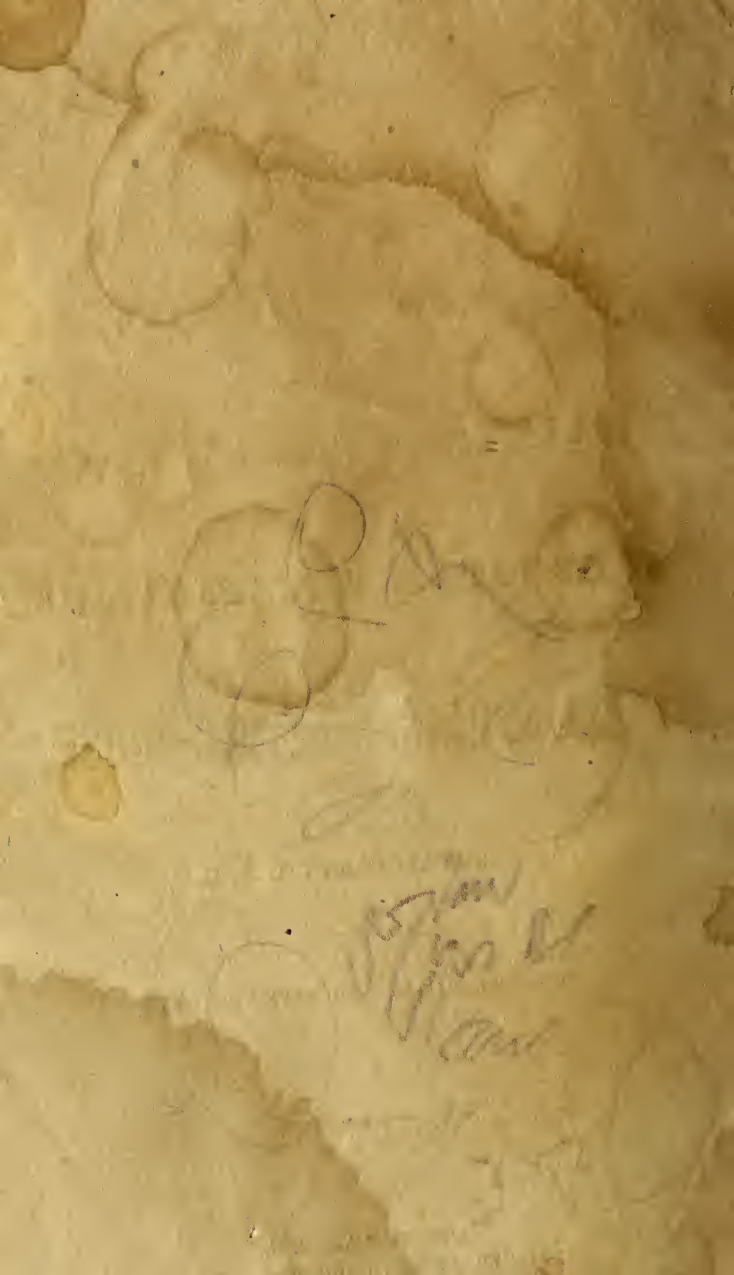
BIG SPRING MEETING-HOUSE,

RUTHERFORD CO., N. C.,

OCTOBER 23, 1857, AND DAYS FOLLOWING.

YORKVILLE, S. C.:
PRINTED AT THE CHRONICLE OFFICE.

1857.



MINUTES.

FRIDAY, October 23, 1857.

The Association met, according to adjournment last year, and the introductory Sermon was delivered by Elder G. W. Rollins, from Phillipians, 2nd Chapter, and 5th verse. "*Let this mind be in you, which was also in Christ Jesus.*"

After a recess of twenty minutes, the Delegates convened in the house, and after prayer by Elder J. Suttle, proceeded to business.

Brethren, J. W. Green, and R. E. Porter, were selected by the Moderator as Reading Clerks; who read letters from all the Churches in union, except one, and the state of each was minuted by the Clerk.

Elected Elder G. W. Rollins, *Moderator*; and Bro. J. R. Logan, *Clerk*.

Received from the *Green River* Association, Elders A. J. Cansler, L. McCurry, and Bros. W. W. Green and J. W. Price, as corresponding Messengers with a letter.

From the *Broad River*, Elders J. S. Ezell, B. Bonner and Bro. Davis. Also, received Elder L. M. Berry, Agent of the Domestic and Indian Mission Board, of the Southern Baptist Convention.

From the *Catawba River*, Elder J. L. Clark, with a letter and Minutes.

Appointed Brethren, J. Suttle, J. C. Lattimore, W. Moore, G. W. Rollins, J. R. Logan; a Committee of arrangement, with instruction to report to-morrow morning.

The board then adjourned, until 10 o'clock, A. M. tomorrow. Prayer by Elder R. P. Logan.

SATURDAY, October 24.

The Association met according to adjournment, Elder T. Dickson led in prayer.

After a call of the roll of delegates, the Committee of arragement reported, and were discharged.

Invited visiting Ministering Brethren to seats with the body and received Elder B. E. Rollins.

Read the Constitution, Rules of Order and Abstract of principles.

The following Committees were announced by the Moderater, to-wit:

On Preaching during the Session.—R. McBrayer, A. Hamrick, J. Turner, to act with the Deacons of Big Spring Church.

On Union Meetings.—P. R. Elam, D. Setzer, L. McSwain.

On Finance.—D. Pannell, J. W. Green, R. Porter.

On Sabath Schools.—T. Dickson, R. P. Logan, R. T. Hoard.

Appointed persons to write letters to sister Associations, and Messengers to bear the same, viz:

Elder D. Pannell, to write to *The Green River*, Elders T. Dickson, J. Suttle, G. W. Rollins, D. Pannell, and Brothers J. W. Green, and G. M. Webb, Messengers.

Elder T. Dickson, to write to *The Broad River*, Elders J. Suttle, R. Poston, T. Dickson, G. W. Rollins, R. P. Logan, D. Pannell, and Brothers J. M. Williams and J. R. Logan Messengers.

Elder R. Poston, to wrrite to *The Catawba River*. Himself, A. Hilderbran, J. J. Hicks, Messengers.

Elder R. P. Logan, to write to *The Bethel*. Elders L. McSwain, M. McSwain, P. R. Elam, Messengers.

Read and adopted the Circular Letter, prepared by Elder A. J. Cansler.

Elected Elder J. Suttle, to preach the Sermon introductory to the next Session of this body, and Elder T. Dickson, alternate.

Elected Elder R. P. Logan to write a Circular Letter to the Churches in Union. Subject, "*Correlative duties of Ministers and Churches.*"

Elected Elder J. S. Ezell to preach a Missionary Sermon on the Sabbath.—And Elders L. M. Berry, and A. J. Cansler to occupy the stand the balance of the time.

On motion,—Elder R. P. Logan, Missionary in the Catawba Valley, reported: That since the last Session of this body, he had devoted one hundred and thirteen days to its service; preached ninety-two sermons; baptized ten persons; traveled one thousand five hundred and thirty-one miles; received from Thesolonica Church, $23,56; from Corinth, $12,00; from Lebanon, $8,25; from Long Creek, $5,00; public collection, $2,31¼. Making an aggregate of $51,12¼.

Whereupon, the Association Ordered: That the Treasurer pay over to him $63,87¾, which sum being added to the amount collected by him, ($51,12¼) makes the full amount of his claim $1,14. Which was done.

The Committee on Finance reported, That the Churches had sent up for printing Minutes, $37,50.

FOR DOMESTIC MISSIONS.

Sandy Run Congregation,		$2,25
Double Spring Church,		2,27¼
Boiling Spring,	"	1,80
New Bethel,	"	5,00
Beaverdam,	"	1,20
Pleasant Hill,	"	1,65
Big Spring,	"	2,90
New Prospect,	"	8,70
Bethleham,	"	2,55
Shelby,	"	11,90
Making,		$40,02¼

On motion,—the Association adjourned until 9 o'clock, A. M. Monday morning. Prayer by Elder L. M. Berry.

SUNDAY, October 25.

The Stand was occupied by those elected to preach, and the word of life was faithfully exhibited to an attentive congregation; we hope with good effect. At the conclusion of the Missionary Sermon a public collection was taken up for domestic Missions amounting to $14,38.

MONDAY, 9 O'clock, A. M.

The Association met according to adjournment. Prayer by the Moderator.

Called the roll, and marked absentees.

Called for the corresponding letters to Sister Associations, and received and adopted the same.

The Committee on Sabbath Schools submitted the following report, viz:

Your Committee is pleased to learn, that at some of our Churches, Sabbath Schools have been established, and conducted with considerable success; but, we are sorry to learn, that in many instances, they have been neglected by our Churches altogether. Wherever, and whenever they have been properly attended, they have resulted in great good; as they are excellent nurseries for the young. Yet, our children have lost much moral training by our negligence in regard to Sabbath Schools; and we would therefore, request our brethren in all Churches in our bounds, to establish Schools, and that they attend especially to the rising generation, as upon them, in a great measure depends the future welfare of the Church of Christ. Respectfully submitted.

T. DICKSON, *Chairman.*

The Committee on Union Meetings; reported their arrangement as follows, viz:

The *first* Union Meeting, to be held at Pleasant Hill; commencing on Friday, before the 3rd Sabbath in July next. Elders R. Porter, G. W. Rollins, L. McSwain, D. Pannell and A. A. McSwain to attend it.

The *second*, to be held at Wall's Church; commencing on Friday before the 2nd Sabbath in August next. Elders D. Pannell, J. Suttle, T. Dickson to attend it.

The *third*, to be held at Lebanon Church, commencing on Friday before the 4th Sabbath in August next. Elders R. P. Logan, T. Dickson, G. W. Rollins, R. Poston to attend it.

Appointed Elder T. Dickson, J. R. Logan and J. C. Hoyle, a Missionary Board for the purpose of employing a suitable person to itinerate in the bounds of the Catawba Valley, and expend in that behalf, such funds as may belong to the Association, contributed for that object.

Ordered that the Clerk of this Body have as many copies of these Minutes printed and distributed amongst the Churches as the funds will pay for, after retaining ten dollars for his services.

The following Resolutions were read and adopted:

Resolved, That we advise the several Churches composing this Association, That, when they grant letters of dismission to any of their members to join other Churches, that they require the members so dismissed, to report him or herself, as the case may be, whenever so joined, by having the certificate of the Clerk of that Church receiving them, endorsed on the back of their letter, and returned to the Church granting the same; which report shall be made within six months from the date of the letter. And in default thereof; said letter if not returned to the Church first granting it shall be null and void, and the individual holding the same shall no longer be a member in fellowship.

Resolved, That we advise the Churches in our Union to adopt the "Baptist Harmony" as a uniform Hymn book for their use in their religious worship.

Resolved, That it is inconsistent with the faith of Baptists, to invite into our pulpits *Pedobaptists*, to exercise with us in religious worship in any way whatsoever. Also, to receive persons into fellowship who have been immersed by them, without *baptizing* them.

Resolved, That the thanks of this Body, be tendered to the brethren and friends of Big Spring Church and vicinity, for their kindness, in accommodating and entertaining us during our Session.

Resolved, That the next session of this Association will convene at Olivet Meeting House, in Catawba County, N. C., near Sherill's Ford, on the Catawba River, commencing on Friday before the 4th Sabbath in October next, (1858.)

On motion,—the Associotion adjourned unto the time and place above mentioned. Prayer by Elder B. Bonner.

G. W. ROLLINS. *Moderator.*

J. R. Logan, *Clerk.*

CIRCULAR LETTER.

The King's Mountain Baptist Association: To the Churches in Union.

Dear Brethren: In accordance with an Act, of our last annual meeting; we proceed to present you with this Circular Letter, on "*The design of the Lord's Supper, and the rightful recipients thereof.*" It is to be regretted that the signs of the times should ever indicate the expediency of presenting *this subject* to your consideration; because it is one that should not be held, as it is, in a controversial shape; but since the necessity is laid upon us; we desire to enter into its investigation, with all that alacrity which the love of revealed truth and supreme regard for Zion's King, and unyielding attachment to the order of His house, are calculated to inspire.

The Lord's Supper: To the point which first calls our attention. It is to commemorate the sufferings and death of our Lord and Saviour Jesus Christ. The ordinances of the gospel are but two, and they are full of import. Baptism alludes directly to the burial and resurrection of our Lord and Savior Jesus Christ; and the Lord's Supper, to his sufferings and death; the first is enjoined upon all believers as soon as they find peace with God, in order that they may be admitted with the Church Militant, and when done not to be repeated; the latter is exclusively the privilege of the Church of Christ, there is no special number of times given, nor stated periods, when the Churches in their soverign capacities, shall commemorate the sufferings of our Saviour; "*but as oft as you do it, do it in remembrance of me.*"

The next point of our subject, *the rightful recipients thereof.* At first sight, it would lead us to infer that there are some, who are habitually receiving this ordinance that are not *rightful recipients thereof.* Not having space, nor a disposition to go into a full detail of the objection we as a denomination have to a mixed or open Communion; we will satisfy ourselves for the present by presenting who we believe the gospel recognizes as proper recipients thereof. We find that this ordinance was first instituted by Christ himself at Jerusalem, when they were eating the passover. "*Jesus took bread and blessed it and brake, and gave it to the disciples, and said, Take eat, this is my body. And he took the cup and gave thanks, and gave it to them saying, drink ye all of it. For this is my blood of the New Testament, which is shed for many for the remission of sins.*" Here we have the institution of the gospel ordinance of the Lord's Supper; and it is exclusively a privilege of the *baptized believers in Christ.* Therefore in order to arrive with some certainty, at the rightful recipients thereof, we must determine who is properly baptized, as all agree that no one is privileged to approach the table unless he is baptized.

We hold that the only proper mode of baptism is by immersion. In explaining the original, from which our common English version of the Scriptures was translated, we find that there is but one word which has any direct allusion to the ordinance of baptism,—it is *Baptizo*, which means dip or plunge; which has direct allusion to the burial and resurrection of Christ, of which baptism is a symbol. It is remarkably true that wherever or whenever the word *baptizo* occurs in the original text, and the contents has no reference to baptism by immersion, it is always translated dip or something of the same character; but when it referred to the ordinance of baptism, we have the word *baptizo*, which is a Greek word with an English termination.

We find that the ordinance of baptism was instituted as a religious ordinance by John the Baptist in the wilderness of Judea and Jerusalem. When "John did baptize in the wilderness and preach the baptism of repentance for the re-

mission of sins; and there went out unto him all the land of Judea, confessing their sins." We infer from the reading of this passage of Scripture that Christ was immersed in the river Jordan; and God approved of that act, for "*when he came straightway up out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved son in whom I am well pleased.* We have another forcible allusion, to prove immersion, is the only christian baptism, in the case of the Ethiopian Eunuch. "*Then Philip opened his mouth, and begun at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water, and the Eunuch said see, here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.— And he commanded the Chariot to stand still; and they went down into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing.*" It is strange to see and hear, how some of our Pedo-baptist brethren, attempt to get round this scripture, by saying if one was immersed both were, when any one with the slightest observation must see that Philip was the actor, and the Eunuch was the object.

As we have given you a few illustrations, as well as the meaning of the word baptise, we now call your attention to the design of this ordinance: which is fully illustrated in the following passages of scripture:

"Know ye not, that so many of us as were baptized with Jesus Christ were baptized into his death. Therefore, we are burried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so, we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurreetion." Rom. 6–3–4–5.

"Buried with him in Baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Coloss. 3–13. In these verses the Apostle, does twice, describe baptism as effecting a burial, and resurrection, and such to be a continued representation of the burial and resurrection of Christ, our pattern and Lord, and this is realized only in immersion. We would call the attention of all candid readers, to draw the contrast between, immersion; with this scriptural signification, and that of sprinkling and pouring. There can be no connection, between the two, not the slightest; whilst one is full of meaning and fraught with import; the other is wantingly simple and without the least spiritual signification.

As baptism has this spiritual signification, no one should receive it, except believers in Christ; those who have been born again, which is fully elucidated by the following passages of scripture.

"*There* was a man sent from God, whose name was John, the same came to bear witness of the light, that all men through Him might believe." John 1–6–7.

"For this is he that was spoken of by the Prophet Esais, saying the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Mat. 3–3.

"And many of the children of Isreal, shall he turn to the Lord their God, and he shall go before him, in the spirit and power of Elias, to turn the hearts of the Fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Luke 1–16–17.

"Now the word of God came unto John the son of Zecharias in the wilderness." Luke, 3–12.

"In those days came John the Baptist preaching in the wilderness of Judea." Mat. 3–1.

"And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins." Luke, 3–3.

"And saying repent for the Kingdom of heaven is at hand." Math. 3–2

"John preached the baptism of repentance to all the people of Israel." Acts. 13–24. "Saying unto the people that they should believe on him which should come after him; that is on Christ." Acts. 19–4.

"And this is the record of John, when the Jews sent Priests and Levites to ask him, who art thou? he confessed I am not the Christ. I am the voice of one crying in the wilderness, make striaght the way of the Lord; and they asked him, why baptizeth thou, if thou be not that Christ? John answered, I baptize with water, but there standeth one among you, who cometh after me, who is preferred before me that he should be manifest to Israel, therefore am I come baptizing with water." John, 1–19–31.

"For God sent me to baptize with water." John, 1–33.

"There went out to him, Jerusalem and all Judea, and all the region around about Jordan, and were baptized of him in Jordan confessing their sins." Math. 3–5–6.

"John did baptise in the wilderness, and preached the baptism of repentance, for the remissson of sins, and there went out unto him all the land of Judea, and they of Jerusalem, and were baptized of him, in the river Jordan, confessing their sins." Mark. 1–4–5–v.

"There came also publicans, to be baptised, and said unto him, master what shall we do? and he said unto them, exact no more than that which is appointed you." Luke, 3–12–13.

"But when he saw many of the Pharisees and Sadducees came to his baptism, he said unto tnem, O! generation of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits meet for repentance, and think not to say within yourselves, we have Abraham to our Father, for I say unto you, that God is able of these stones to raise up children unto Abraham. I indeed baptize you with water, unto repentance, but he that cometh after me is mightier than I, whose shoes, I am not worthy to bear, he shall baptize you with the Holy Ghost, and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire." Math. 3: 7 12 v.

As you will learn from the foregoing, John's mission was of divine origin, and the great object of his mission was to "prepare the way of the Lord." His ministry was followed by the administration of the ordinance of baptism, of those who repented of their sins; and no one else; as you will see by his rejection of the Pharisees and Sadducees.

The commission of our blessed Savior, to his eleven apostles. "Go ye into all the world and preach the gospel to every creature, &c." Mark. 16: 15. Similar to this is the commission as recorded by Mathew and Luke. From which you will learn, that the apostles were required first to preach the gospel and those that believed the gospel were to be baptized, and no one else.

On the day of Pentecost, when Peter preached they were pricked to the heart, and said unto Peter, and the rest of the Apostles; "Men and brethren what shall we do?" Peter said, "Repent and be baptized every one in the name of the "Holy Ghost." "Then they that gladly received his word were baptized." It appears that many on the day of Pentecost, were pricked to the heart, but no one, but those that gladly received his word were baptized. Sinners in their unregenerate state do not gladly receive the word.

In the case of the Ethiopian Eunuch, he was required not only to have a change of heart, but to give a relation of the dealings of the spirit of God with his soul, before Philip, would baptize him; "*and he said, I believe that Jesus Christ is the son of God.*" Which is truly the breathings of all truly converted souls. In this case, we as a denomination have a precedent for requiring an experience of grace before baptism. How careful was Philip, and how careful should we be, in receiving members in the church of Christ.

The baptism of the Apostle Paul, gives another illustration of the gospel plan of receiving members. Saul, was on his way from Jerusalem to Damascus, and was convicted, and was taken into the city of Damascus, and there he stayed for three days and nights, and Ananias was sent to him as an instrument in the hands

of God. "And Ananias went his way, and entered into the house, and putting his hands on him, said: "Brother Saul, the Lord, even Jesus that appeared unto thee, in the way, as thou camest hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Acts 22:14. "And, now why tarriest thou, arise and be baptized, and wash away thy sins; calling on the name of the Lord. And immediately there fell from his eyes, as it had been scales; and he received sight forthwith, and arose, and was baptized." Acts 9:18. In this instance, we see him convicted and repenting, and receiving sight and then being baptized.

In the case of Lydia, we have another illustration. "And on the Sabbath we went out of the city by a river side, where prayer was want to be made, and we sat down, and spake unto the women, which resorted thither. And a certain woman named Lydia, a seller of purple of the city of a Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, she besought us, saying: If ye have judged me to be faithful to the Lord, come unto my house and abide there. And she constrained us. And they (Paul and Silas) went out of the prison, and entered into the house of Lydia; Acts, 16 ch. 13, 14, 15, v.—Lydia herself had a right to be baptized according to the order of the Gospel, being a *believer*. Of what did her household consist? Of adults or infants?—If it was composed of infants, Lydia had at this time, or lately a husband; which is impossible; for had she had a husband, she would not likely been in business. That she must have had infant children; which is uncertain, because there are thousands of households, where there are no infants. That her children were actually baptized; which is incredible, for she was from Thyatira, a distance of three hundred miles, on business. Therefore, we are led to the conclusion, that there were no infants baptized, on that occasion, for we have no evidence that she had either husband or children. We are therefore led to conclude, that Lydia and her household, were all believers in Jesus, and were baptized as their saviour was.

In the case of the Phillippian Jailor and his household, we have another proof of believers baptism; also in the case of the baptism by Paul at Corinth. In a word we may say, such was the practice of the Apostles, in all the cases recorded in the Acts of the Apostles.

You will notice, that in most, if not in all the Epistles written to the different Churches and to different individuals, that the Churches are addressed as *believers*, In Paul's address to the Romans, he uses the following language. "To all that be in Rome, beloved of God, *called* to be *Saints*, Grace to you, and peace from God our Father, and the Lord Jesus Christ." Rom. 1–7. *To the Corinthians.*—"Paul called to be an Apostle of Jesus Christ, through the will of God, and Sosthenese, our brother. Unto the Church of God which is at Corinth, to *them that are Sanctified, in Christ Jesus, called to be Saints*, with all that in every place called upon the name of Jesus Christ our Lord, both theirs and ours."—1 Cor. 1:1 2.

To the Ephesians.—"Paul an Apostle of Jesus Christ, by the will of God, to the *Saints* which are at Ephesus and to the *faithful* in Christ Jesus."—Eph. 1:1.

To the Phillipians.—"Paul and Timothy, the servants of Jesus Christ to all the *Saints* in Christ Jesus. which are at Phillippi, with the Bishops and Deacons."—Phil. 1:1.

To the Colassions.—Paul an Apostle of Jesus Christ, by the will of God, and Timothy, our brother. To the *Saints* and *faithful brethren*, which are at Colosse." Col. 1:1, 2.

You will see in the above quotations, that the Apostles addressed the Church as a *body of Saints*, the same idea is carried out in all the Epistles, by Paul, James, Peter, John and Jude.

It is remarkable to see the connection which the Gospel presents, a portion of which we have presented. John preached repentance and baptized those that did repent, and Christ recognised such and taught his Apostles to "Go into all the world, (first) preach, and he that believeth and is baptized, should be saved. This comprises what is called the first age of the New Testament. The Acts of the Apostles, [illegible]ached, the second, and the Epistles the third. In all and every p[illegible] of the New Testameut, we have the order of the Gospel, and the building of the chur[illegible] Therefore we may say that the building must be erected out of

"Lively Stones," or it is no building at all. How strange it is to see, so many intelligent, and apparently converted people, using their efforts, to thwart, and divert the Gospel plan of life and salvation, into something congenial with human nature; but the "Lord will be exalted in judgment, and sanctified in righteousness."

It is therefore evident that the church of our Lord Jesus Christ is composed of baptised (immersed) believers, and none else; and that the rightful recipients of the Lord's, supper, are such as have repented of their sins, justified by faith, and having been baptized by immersiou, upon a relation of the dealing of God's spirit with their souls. We may enlarge our christian feelings, and say, that we believe that members of the different sects, are christians, but we have no scriptural authority for any concessions. For we are taught by Christ, if you love me, you will keep my commandments. It is argued that we place too much stress on baptism, that we make it a saving ordinance; on this point we are falsely represented, for we do not hold baptism in this light, but on the contrary, we adopt the idea of Peter, "that it is not the putting away of the filth of the flesh, but the answer of a good conscience towards God." We have no authority from God's word to recognize any person as a christian, unless they come out from the world, and take upon themselves the yoke of the church, and God will give them the answer of a good conscience. How can any one have the answer of a good conscience, who lives knowingly in violation of the word and will of God?

Dear Brethren: God has committed to us the advancement, of his kingdom, aided by the spirit; and he has given to us commandments, and whenever they are performed, he gives us "*the answer of a good conscience.*" We have the revealed will of God, to confirm us, that we are progressing in doctrines and ordinances, which he requires. We have a great battle to fight; but if we are his children we will come out more than conquerors. Let us therefore, "earnestly contend for the faith once delivered to the saints." Let us not be carried away by every *whim* of doctrine. You are aware that the church is compared "to a city set upon a hill that cannot be hid," "that it is the light of the world, and the salt of the earth," for Christ says "my kingdom is not of this world." Should we not look around us, and see, if we really, individually, have been bought with a price, whether we are letting our light shine, as a city set upon a hill, or whether we are as salt that has lost its savor. When we view the great responsibility we are under to God, the great work that is committed to our care, should we not look around us, and see whether we are not communing with some who are not "the rightful recipients thereof;" have we not some among us who are stumbling blocks to the progress of Zions car? "If we live in the spirit, let us walk in the spirit." Have we not some who are walking in darkness rather than in the bright blaze of the spirit of God.

We should carefully examine our own number, and see whether, we have any among us, who are not the rightful recipients of the Lords Supper. All who claim membership in our church, have made a profession of faith, and have been baptized; yet we find from the days of Christ, until now, that there have been some in the pales of the church militant that were not, and are not rightful recipients thereof, from the fact. that they (it is feared) have taken the shadow for the substance, that is, they have professed, without being in possession of the one thing needful, which is proven by their conduct. The works of the spirit of light, and the spirit of darkness, are contrary one to the other. Paul in his Epistle to the Galatians, fully points out the works of the two spirits. "*The fruit of the spirit (of light) is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.*" "*The works of the flesh are manifest, which are these—adultry, fornication, uncleanliness, lacivious ness, idolatry, witchcraft, hatred Variance emulation, wrath, strife, seditions heresies, envyings, murders, drunkness, reviling and such like.*" It is easy to tell who are led by the spirit and who are under the reigning power of sin. It is a grat fyi[illegible]t, that in our churches, that most of these works of the flesh, are beheld in [illegible] opposition, yet it is mortyfying to think that whilst we hold that no one [illegible] rightful recipient of the Lord's Supper, who commits most of these works of darkness, we are found, in some quarters to hold and commune with those who are habitually in drunkeness, which is oue of the fruits of the spirit of darkness. Is

MINUTES

OF THE

KING'S MOUNTAIN BAPTIST ASSOCIATION,

At its Seventh Annual Session,

HELD AT

OLIVET MEETING-HOUSE,

CATAWBA COUNTY, N. C.,

OCTOBER 22nd 1858, AND DAYS FOLLOWING.

FRIDAY, OCT. 22, 1858.

The Introductory Sermon was delivered by Elder Jas. Suttle, from 16th chapter of John, and part of the 38th verse; "What is truth." When after a recess of 20 minutes, the Delegates from the Churches re-assembled in the Meeting-house, and solemn prayer was offered by the Moderator.

A call was then made on the churches for their correspondence, when letters were handed in from all the churches in union, except two, which were read, and accounts minuted.

In consequence of a difficulty having been communicated, as existing in the church at Shellby, the letter, and delegates from said church, were therefore rejected by a vote of the Body, until the same shall be amicably adjusted by said church.

The Association then proceeded to ballot for a Moderator and Clerk, when Elder G. W. Rollins was duly elected Moderator, and brother J. W. Green, Clerk.

Called for correspondence from sister Associations, and received from Green River, a letter. From Broad River a letter and Minutes, and Elder Wade Hill, and Bro. D. Ray messengers. From the Catawba River, a letter, and Elders J. C. Clark, T. J. Hamilton and brother J. Brumfield, messengers. From the Taylorsville, a letter, and Elder J. Oxford, messenger.

Invited visiting ministers, not delegates, to seats with us, and received Elder E. Dodson, Agent for the Board of Foreign Missions; and Elder L. M. Berry, Agent for Domestic and Indian Missions.

Appointed brethren, J. Suttle, H. Harrill, J. R. Logan, G W. Rollins, and J. W. Green, a committee of arrangement, with instructions to report on to morrow morning.

On Motion—Adjourned until to-morrow 10 o'clock, A. M. Prayer by Elder W. Hill.

SATURDAY, OCT. 23.

The Association met according to adjournment.

Prayer by Elder R. P. Logan.

Called the roll of Delegates.

On motion, the Committee of Arrangement reported, and was discharged.

Appointed brethren J. Turner, J. C. Hoyle and W. B. Lovelace, with the Eldership of Olivet Church, a Committee on preaching.

On motion, Read the Constitution, Rules of Decorum, and Abstract of Principles.

The Moderator announced the following Committees, viz:

On Union Meetings, brethren J. C. Latimore, J. M. Roderick, & P R Elam.

On Finance, Brethren J. A. Roberts, A. A. McSwain, and Wm. Moore.

On Sabbath Schools, Brethren R. Poston, J. R. Logan, and G M. Webb.

On Correspondence, Brethren F. S. Ramsour, J. J. Jones, and W H Gaston.

On Periodicals, Brethren J. Suttle, J. C. Latimore, and J. R. Logan.

Called for Circular Letter, when Elder R. P. Logan (the person appointed to write,) said that he had not prepared any, and offered reasons that were satisfactory.

On motion, the Clerk was ordered to have Constitution, Rules of Decorum, and Abstract of Principles of this Association, inserted in the Minutes of this session.

Elected Elder G. W. Rollins to preach the Intoductory Sermon to the next Association; Elder R. Poston, his alternate.

Elected Elder J. Suttle to write a Circular Letter to the churches in union; and his subjet be "Prayer," and especially that of Family Prayer.

Elected Elders L. M. Berry, W. Hill, and G. W. Rollins, to preach to-morrow in the order of their names; Elder W. Hill to preach on the subject of Missions.

On motion, appointed J. J. Jones, A. Holt, F. S. Ramsour, and J. Moore, a committee of enquiry, to visit the Broad River Church, and ascertain, if possible, the reason why they are not, now and [redacted] represented for several years in this Body, report at the next session.

On motion, the Board, appointed last year to employ a Missionary to ride in the Catawba Valley, reported that they have failed to employ any person; and that they have now on hand, the sum of $54,40, which was paid over into the hands of the Clerk, and the Board discharged.

A motion, for this Body to become auxiliary to the Western Convention, was lost by a vote of the Association.

On motion, a subscription was taken up for Missionary purposes in the Catawba Valley, when the amount of $101, was subscribed. See Appendix, A.

On motion, continued the subject of Missions until Monday, next.

On motion, adjourned until Monday, 9 o'clock, A. M.

Elder R. Poston led in prayer. Benediction by Elder W. Hill.

SUNDAY, OCT. 24th.

The word of life was faithfully exhibited, by those appointed to preach, with apparent good effect. Immediately after the sermon on Missions by Elder W. Hill, a public collection was taken up, amounting to $22,23.

MONDAY, OCT. 25.

The Association met according to adjournment. Prayer by the Moderator.

On motion, the Committee on Finance reported $39,60, sent up for Minutes, and was discharged.

On motion, the Committee on Sabbath Schools reported, and was discharged. See Appendix, B.

On motion, th Committee on Correspondence reported, and was discharged See Appendix, C.

On motion, the Committee on Periodicals reported, and was discharged. See Appenpix, D.

On motion, the Committee on Union Meetings reportied as follows, viz:

The first to be held at High Shaol Meeting House, embracing the 4th

Lord's day in July, 1859. Elders, W. M'Swain, G. W. Rollins, Jas. Suttle, and J. J. Jones, to attend it, by appointment.

The 2d to be held at Mt. Sinai M. H., embracing the 3rd Lord's day in August, 1859. Elders R. P. Logan, R. Poston, and A. A. M'Swain, appointed to attend it.

The 3d to be held at Corinth, embracing the 1st Lord's day in Sept. 1859. Elders G. W. Rollins, J. Suttle, R. Poston, J. M. Williams, appointed to attend it.

On motion, took up unfinished business. On Missions; after some discussion and consultation as to the manner of operating, there was a motion for the Moderator to appoint a board of five, whose duty it shall be to employ a Missionary or Missionaries, with such means as may come to their hands, to labor in the Catawba Valley, in such manner as may be considered most advantagous to those interested, and the advancement of the Redeemer's Kingdom. The motion being agreed to, the Moderator proceeded to appoint brethren J. C. Latimore, H. Harrill, J. W. Green, W. B. Stroud, and E. J. Lovelace, to act as the aforesaid Board.

Elders L. M. Berry and E. Dodson, by permission, presented their claims upon this Association as Agents of their different departments.

On motion, granted the request of Pleasant Hill church, that the next King's Mountain Association be held at their Meeting House, 5 1-2 miles S. E. of Shelby, N. C., to commence Friday before the 4th Lord's day in October 1859.

The name of Louis Sparks and wife Sarah are reported by Sandy Run Church, as excluded members holding letters of dismission, and refusing to return them to the church where granted, when so required. Baptist churches will therefore not receive their letters of dismission.

Resolved, That this Association is greatly pained at hearing of the recent misfortune of Elder [redacted] Graves of the Tenn. Baptist, in the shape of charges, which, from their nature, we can only regard as emanating from an evil and malicious persecuting spirit on the part of his personal enemies; we therefore, as a body, tender to our Brother our condolence and sympathy, and hope that he may be preserved and continued, under the providence of God, in his course of great usfulness to the cause of truth, in which he has so long been engaged.

Resolved, That the several churches composing this Body, be requested to send up their free-will offering to the next session of this Association, to aid in the support of the Mission, now under the patronage of the King's Mountain Association.

Resolved, That the thanks of this Body, be tendered to the brethren and friends in the vicinity of Olivet Church, for the kindness and hospitality, manifested by them, in the accomodation of the Delegates composing this Association.

Resolved, That the Clerk have as many copies of the Minutes printed, as the funds on hand will pay for, after retaining $10,00 for his services.

On motion, read and adopted the Minutes of this Session.

On motion, adjourned to the time and place appointed.

Prayer by Elder A. A. McSwain.

G. W. ROLLINS, Mod.

J. W. Green, Cl'k.

APPENDIX—A

FOR MISSIONS.—J. Suttle, $5,00; J. W. Green, 5,00; R. P. Logan, 5,00; J. R. Logan, 5,00; J. Latimore, 5,00; G. W. Rollins, 5,00; P. R. Elam, 5,00; R. Poston, 5,00; V. H. Elliotte, paid 5,00; I. F. Willson, pa d 5,00; G. M. Webb, 2,00; Wade Hill, 3,00; A. A. M'Swain, 2,00; S. H. Elliotte, 2,00; J. A. Roberts 2,00; D. Durham, 2,00; A. Goodson, 2,00; R. M. Patterson, paid 2,00; J. W

Murray, 2,00; J. Davis, 2,00; E. J. Hamilton, 2,00; F. S. Ramsour, paid 2,00; S. Willson, paid 2,00; R. E. Porter, paid 2,00, J. Moore, 2,00; J. M. Williams, paid 2,00; J. M. Roderick, 2,00; D. C. Cochran, 2,00; J. Poston, 2,00; M. T. Clark, 1,00; W. Moore, 2,00; W. H. Green, 1,00; T. W Love, 2,00; D. Ray, paid 1,00; W. Stroud, 2,00; H. Padgett, 1,00; W. B. Lovelace. paid 1,00; I. W. Moore, 1,00.

APPENDIX—B.

The Committee on Sabbath Schools having had the matter under consideration submit the following report, ss:

That Sabbath Schools, if properly managed, may well be called the "Nursery of the church, wherein the rising generation—the youth of the country, are to be trained for usefulness, no one will hesitate to admit; and that great, and we may hope permanent good in a moral and religious aspect has resulted therefrom already, none will, in this enlightened age presume to deny. Your Committee therefore, in view of these things, seeing the untiring and persevering efforts, that are being made by other denominations, to educate and proselyte the young people of the coutry into what we conceive to be a course of error as it regards some of the fundamental principals of the Gospel and ordinances of the house of God, do therefore the more strenuously urge our churches to awake from their lethargy, and contend earnestly for the true faith as once delivered to the saints; and as an instrumentality in this behalf we further urge upon the attention of the Association the importance of advising the several churches in union, to continue the schools already established, and where not established that they may be immediately set on foot; and that parents and heads of families give the same their attention and patronage, watching strictly over the moral and religious departments; and that the several churches hereafter report to this Body the condition and progress of the Schools in the Associational bounds.

Respectfully submitted,

J. R. LOGAN,
[redacted]. WEBB,
R. POSTON, } Com.

APPENDIX—C.

The King's Mountain Baptist Association, to her sister Associations, with whom she corresponds, viz; Green River, Broad River, Catawba River, Bethel, and Taylorsville Associations, sendeth christian salutations:—Dear Brethren, through the kind providence of God, we have again been permitted to meet in an Associational capacity, in which we have been favored with nearly a full representation from all the churches in our union. Some of which convey to us the glad tidings of gracious revivals of religion, as a consequence of which a considerable accession has been made to our number.

During the present Session our business has been transacted in a chistian spirit. The Word of eternal Truth has been faithfully exhibited to an attentive congregation, and we hope that the effort of the session will prove a blessing to the section of coutry where it has been dispensed.

Correspondence from your several Bodies has been received, as stated in the Minutes of our Session, which was reciprocated by us, and duly appreciated

Our next Session will be held with the Church at Pleasant Hill, 5 1-2 miles S. E. of Shelby, N. C. at the usual time, embracing 4th Lord's day in Oct. '59.

Respectfully submitted,

J. J. JONES, Chairman.

P. S. Appointed to go as Messengers to Associations, with which we correspond, viz; To Green River, Elders J. Suttle, G. W. Rollins, A. A. M'Swain J. M. Williams, and Brethren H. Padgett, G. M. Webb, J. R. Logan, and J. W. Green.

To Broad River, Elders J. Suttle, R. Poston, and A. A. M'Swain.

To Catawba River, Elders M. Williams, and Bro. J. M. Roderick.

To Bethel, Elders J. J. Jones, A. A. M'Swain, and P. R. Elam,

To Taylorsville, Elders G. W. Rollins, J. J. Jones, and P. R. Elam, whom we hope you will receive in the Lord; and not neglect, or fail to come and see us at our next Session.

G. W. ROLLINS, Mod.

J. W. Green, Cl'k.

APPENDIX,—D.

The Committee on religious Periodicals, in the discharge of their duty, submit the following report: Believing that a great deal of good is realized by the Churches from the circulation, and perusal of religious journals, containing able and well written essays in defense of the true faith of Baptists; and also, containing valuable statistics of the progress of Churches and Associations, etc., etc.; your committee would, therefore, commend to your attention, and that of the brethren generally, in the bounds of the Association, "The Biblical Recorder," a weekly journal, by Elder J. J. James, in the city of Raleigh, N. C.—Terms $2,00, per year. Said paper is ably conducted, and is well adapted, from its locality, to supply the wants of the denomination as their organ for the State. Your committee would also commend to your notice "The Carolina Baptist," by Prof. W. A. G. Brown, Hendersonville, N C., Terms $1,50, per year. "The Home & Foreign Journal," Richmond, Va.,—Terms 25 cts,—a monthly paper. Also, "The Tennessee Baptist," by Elder J. R. Graves & Co., Nashville, Tenn.,—Terms $2,00, per year. The latter is a weekly journal; an able, energetic, and enterprising concern, deserving patronage and encouragment by Baptists generally. "The Southern Baptist Review," by Elders Graves, Pendleton, & Crawford, Nashville, Tenn.; at $2,00 per year; is a Quarterly periodical, of sterling merit, and deserves patronage by our denomination every where. In view of the great amount of edification to the brethren, that may be derived from the perusal of the forgoing periodicals, or journals, your committe would, therefore, indulge the hope that, the same may receive their attention and patronage.

Respectfully, J. R. LOGAN, Chm'n

Constitution of the King's Mountain Association.

We, the united Baptist Churches of Jesus Christ, located in North and South Carolina, having obtained letters of dismission from the Broad River Baptist Association, and having been baptized upon a profession of faith in Christ, are desirous of reciprocal union: We, therefore, propose to maintain the Order and Rules of an Association, according to the following system:

1. The Association shall be formed of members elected by the different Churches in our union; who, on producing certificates from their respective Churches, in support of their election, shall be entitled to a seat.

2. The members thus chosen and convened, shall be known by the name of the King's Mountain Association.

3. The Association thus organized, shall elect by ballot, a Moderator and Clerk, both of whom shall be representatives of some one of the Churches in union, and when so elected, shall hold their offices for one year.

4 This body shall have no coercive power to "lord it over God's heritage," or to infringe on any of the internal rights of the Churches in union, (while they remain orderly;) but shall only act as an advisory council in all matters respecting their internal concerns: Nevertheless, it becomes necessary to establish some uniform rules of proceeding, in order to foster and maintain union and christian fellowship.

5. When offences committed by one Church against another may occur, it shall be the duty of the offended Church to labor with the offendor for satisfaction, and in case of failure to obtain redress, then call in the aid of one or two other Churches in union, to assist in the labor of reconciliation and if satisfaction (in the opinion of the helps thus called in) can not be obtained, then the aggrieved Church may bring the case before the Association, who are bound to act on it.

6. Also, when a serious difference may arise in an individual Church, which the members therof cannot reconcile, they shall call in the assistance of one or two more Churches in the union to assist in the work: and if satisfaction (in the opinion of the helps) is not obtained, the case may be brought before the Association, who shall take it up and act upon it.

7. And should an individual member or members be excluded from any Church in our union, if he, she or they, after maturely considering their own conduct, and the act of the Church, shall feel themselves aggrieved, they appeal to the Church for a new hearing, and if there cannot be a reconciliation obtained, the Church may call in the aid of one or two sister Churches;

and, if in the opinion of the helps thus called in, the member or members have been unjustly excluded, the case may come before the Association to be acted on; provided, always, in all cases of grievances, reference has been had to the 18th chap. of the Gospel by St. Matthew, and other Scriptures which respects discipline, for the bringing to trial and determining on all cases of grievances; and the Association will not take up any case of the above kind, unless the above proceedings have been previously had thereon.

8. Every Church in the union having a membership not exceeding 50 in number, shall be entitled to a representative of two Delegates in the Association, and when their number exceeds 100 members, and does not exceed 150, they shall be entitled to three Delegates, when over 150 and not exceeding 200, four Delegates.

9. The Delegates thus chosen and sent, are to be recommended to the Association by letter from the Churches by whom they are sent, which shall be expressive of their fellowship, also the number of those baptized, received by letter, dismissed, excommunicated, and the number deceased since the last Association, and the total number in fellowship.

10. Churches producing letters of dismission from other Associations, and by petitioning, and also newly constituted Churches, who shall, upon examination, be found orthodox and orderly, by petitioning by letter and delegation, may be received into this union, and the same shall be manifested by the Moderator, giving them the right hand in token of fellowship.

11. The Association shall have power to exclude any Church from this union, who shall depart from the orthodox principles of the Gospel.

12. The Association shall endeavor to furnish the Churches with the Minutes of their proceedings, and to enable it to do so, each Church shall be required to contribute such sums as may be proper and necessary.

13. Every Query sent by a Church, who has labored on it and fails within herself in getting a satisfactory decision on it, shall be taken up by the Association, and not otherwise.

14. Any Church in our union having a member possessed with preaching talents, who is a candidate for the Ministry, may invite brethren from one, two, or more sister Churches, the aid of their Minister and other members, who in conjunction with the Church shall examine the candidate; and if deemed qualified, may license him to preach the Gospel among the Churches at discretion, which shall be reported to the Association and entered on the Minutes.

15. Any Church having a licensed preacher whom they deem worthy of credentials, shall call a presbytery of Ministers of our union to officiate; and a presbytery thus called in, shall in all cases of ordinations, both of Ministers and Deacons, and the Constitution of Churches, be regulated by the Gospel of Jesus Christ.

16. The Association shall not adjourn until they have gone through the business regularly brought before them, except in extraordinary cases; but no act of the body shall go into operation until the close of the session.

17. The Minutes of the Association shall be read and corrected, (if need be) and signed by the Moderator, and attested by the Clerk, before the Association rises.

18. The Association shall, in all cases, be governed by a majority of the members present.

19. Voting shall be confined exclusively to the body, in all acts respecting their internal concerns; but the Association may admit any of the distant brethren in the ministry as assistants, who may be present at the time of their sitting.

20. The Association when convened, shall be governed by a regular and proper decorum, which they are authorized to form for themselves.

21. No alteration or amendment shall be made to the Constitution, unless the same be concurred in by a majority of the members present, in two successive Associations.

Rules of Decorum.

1. The Association shall be opened and closed by prayer.

2. The Moderator shall be deemed a judge of order, and shall have a right to call to order at any time: also it shall be his duty to see that the Rules of

Decorum are attended to . to take the opinion of the Association on all questions properly brought before the body.

3. Any member not satisfied with his decision on any point of order, may appeal to the Association on the same day the decision is made, but at no other time.

4. It shall be the duty of the Clerk to keep a regular record of the transactions of the Association.

5. But one person shall speak at a time; and he shall rise to his feet and obtain leave of the Moderator, and when he has done speaking he shall sit down, and shall not speak more than twice on the same question, nor more than twenty minutes at one time, unless he obtain leave of the Association.

6. The Moderator, when addressed for leave of speech, shall signify the same by naming of them or otherwise.

7. No member shall be interrupted while speaking, unless he depart from the subject on hand, or use words of personal reflection; or with a view of calling to order for some particular purpose. Any motion made and seconded, shall come under the consideration of the Association, except withdrawn by him who made it.

8. Every case taken up by the Association, shall be first decided upon, before another is offered.

9. When any thing is taken up by the Association, after al owing time for the debate, the Moderator shall put the question; and those in favor of the thing proposed shall rise to their feet, and those opposed to it keep their seats: the Moderator shall procure the decision before the standers take ther seats.

10. No person shall depart the service of the Association without leave.

11. The appellation of brother shall be used in our address to each other.

12. The names of the members shall be called as often as necessary.

13. No member shall be indulged in any practice that has a tendency to interrupt in the time of a public speech, or any other practice that would dishonor the Association.

14. The Moderator shall be entitled to the same privilege of speech as any other member, provided he appoints some other member to his seat while he is speaking, but shall not vote unless the Association be equally divided; then he shall give the casting vote.

15. Any person breaking these Rules of Decorum, shall be reproved at the discretion of the Association, but only on the day the breach is made.

Abstract of Principles.

1. We believe in one only true and living God, the Father, Son and Holy Ghost, three in one.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only true rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by nature, by his own free will and holiness.

5. We believe in the doctrine of *Election*, through sanctification of the Spirit, and belief of the truth.

6. We believe that sinners are justified in the sight of God, only by the merits of Jesus Christ.

7. We believe the Saints shall persevere in grace, and not finally fall away.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects; and conscientiously do believe the true mode is immersion.

9. We believe in the resurrection of the dead, and general judgment.

10. We believe that the joys of the righteous, and the punishment of the wicked will be eternal.

11. We believe that no minister has a right to the administration of the ordinances, only such as has been called of God, as was Aaron, and regularly baptized and approved of by the Church, and come under the imposition of hands by the Presbytery.

12. We believe that none but believers have a right to the ordinances of Baptism and the Lord's Supper.

D. Durham paid 95 cts. for Minutes.

STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	SUPPLIES.	Sab. of W'p	CHURCH CLERKS	DELEGATES' NAMES. Ordained Ministers in small CAPPS. Licensed preachers in *italics*. Lay members in Roman letters.	Baptized....	Rec'd by L.	Dismissed..	Restored..	Excluded..	Dead.....	Total.....	Contrib'n.
													$
Buffalo,	Erwinsville, N.C.	T. Dickson,	4	W. Hamrick,	F. S. Ramsour, W. Moore, R. E. Porter, J. Moore, J. Turner, J. W. Moore,	0	7	5	0	0	2	271	3 50
Sandy Run,	Mooresboro' "	G. W. Rollins,	3	W. B. Lovelace,	W. M'Kinney, G. W. ROLLINS, W. B. Lovelace, W. B.	61	2	12	0	7	0	231	3 00
Zion,	Shelby, "	R. Poston,	1	A. I. Irvine,	R. POSTON, A. J. Irvine, [Stroud, M. D. Padgett,	16	9	9	0	0	1	142	2 00
Zoar,	" "	J. Suttle,	4	J. R. Logan,	J. R. Logan, S. H. Elliotte, T. W. Love, - -	14	0	7	0	3	0	139	2 00
Double Springs,	Camp Call, "	"	2	W. M. Gold,	J. SUTTLE, A. A. M'SWAIN, J. Beam, E. J. Lovelace,	22	4	8	0	1	0	161	2 00
Bethel,	Oak Springs, "	D. Pannel,	1	H. Harrill,	Letter, but no delegate, - - - -	20	3	1	2	0	1	51	75
Boiling Springs	Mooresboro', "	J. M. Williams,	1	John Green,	W. H. Green, J. Green, E. Durham, - - -	2	1	15	0	3	1	123	1 75
Mt. Sinai,	Erwinsville, "	L. M'Swain,	3	J. Randall,	Samuel Wylie, - - - - - -	10	4	4	1	3	0	70	1 00
New Bethel,	Gardn'rs' Ford,"	J. Suttle,	3	R. T. Hord,	P. R. ELAM, J. M. WILLIAMS, W. B. M'Call, A. Ham-	1	6	5	0	5	0	210	2 00
Mt. Pleasant,	Nicholsonville,"	W. M'Swain,	2	I. C. Burgess,	D. H. Green, J. C. Burgess, - - - [rick,	14	10	2	0	0	0	55	80
Broad River,	C. Iron Works, S.C.				No return, - - - - - -								
Beaver-dam,	Shelby, N.C.	R. Poston,	3	J. T. Harrill,	WILLIAM M'SWAIN, - - - - - -	8	3	2	0	0	0	86	1 25
Pleasant Hill,	Swangstown, "	A. A. M'Swain,	3	J. A. Roberts,	J. A. Roberts, S. Wilson, - - - - -	16	2	7	2	0	1	111	1 75
High Shoal,	High Shoal, "	W. M'Swain,	4	J. A. Wall,	N. Dobbins, J. A. Wall, - - - - -	12	6	4	0	1	2	69	1 20
Mt. Vernon,	Seagles' Store, "	A. A. M'Swain,	4	M. F. Hull,	M. WILLIAMS, " - - - - -	11	4	0	2	0	0	71	1 50
Mt. Paran,	Harmony. S.C.	J. J. Jones,	3	J. Starnes,	J. J. JONES, A. W. Holt, - - - - -	0	0	0	0	6	2	65	1 50
Corinth,	Seagles' St're N.C.	J. F. Leatherm'n	1	A. L. Johnson,	J. R. Rockett, - - - - - -	10	0	0	1	0	0	27	80
Big Spring,	Polkville, "	G. W. Rollins,	4	J. W. Murray,	J. C. Lattimore, J. W. Murray, - - -	10	2	5	2	1	2	97	1 50
Sandy Plains,	Camp Call, "	D. Pannel,	3	J. B. Walker,	Jesse Walker, - - - - - -	10	7	1	0	0	1	48	75
New Prospect,	Shelby, "	T. Dickson	1	J. C. Hayle,	J. L. Ledford, J. C. Hoyle, J. F. Wilson, V. H. Elliott	78	4	4	0	0	1	183	2 50
Bethlehem,	White Plains, "	R. P. Logan,	4	B. Goforth,	R. P. LOGAN, R. M. Patterson, - - - -	5	6	0	0	1	1	81	1 50
Long Creek,	Dallas, "	"			No return, - - - - - -								
Walls'	Oak Spring, "	G. W. Rollins,	2	J. W. Green,	J. W. Green, J. Davis, H. Padgett, - - -	11	8	3	0	0	0	113	1 25
Olivet,	Long Island, "	J. Oxford,	1	J. Brown,	D. Fisher, J. Erwin, - - - - -	0	4	1	0	1	1	35	1 00
St. John's,	Mulls' Grove, "	A. Hilderbrand,	1	P. P. Mull,	W. Stamy, *D. Carpenter*, - - - - -	10	0	0	0	1	0	51	80
Lebanon,	Mount'n Creek"	J. M. Roderick,		E Goodson,	J. Williams, A. Goodson, - - - - -	1	3	0	0	0	0	37	40
Shelby,	Shelby, "												
Concord,	Webb's Ford, "	G. W. Rollins,	1	G. M. Webb,	H. Harrill, G. M. Webb, - - - - -	10	4	6	0	0	0	69	1 00
Thessalonica,	Jacob's Fork, "	R. P. Logan,	3	J. J. Hicks,	W. Norwood, *J. M. Roderick*, - - - -	0	1	1	0	0	0	43	1 15

MINUTES

OF THE

KING'S MOUNTAIN BAPTIST ASSOCIATION,

AT ITS

EIGHTH ANNUAL SESSION,

HELD AT

PLEASANT HILL MEETING HOUSE,

CLEAVELAND COUNTY, N. C.,

OCTOBER 21, 1859,

AND DAYS FOLLOWING.

"BAPTIST TELESCOPE,"

HENDERSONVILLE, N. C.

1859.

PROCEEDINGS.

Friday, October 21, 1859.

The Association convened according to adjournment last year, and the sermon introductory, was preached by Elder G. W. Rollins, from 1st Peter, 2d chapter 21st verse: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that we should follow his steps."

The Association then had a recess of 30 minutes, after which, again convened in the House, and prayer was offered by Elder J. Suttle.

The churches were then called, when 28 responded through their delegates, and handed in letters of correspondence, which were read and accounts minuted.

Opened a way for the reception of churches desiring to join our union; when Lincolnton, a new constitution, made application, and was admitted.

On motion, the Association balloted for a Moderator and Clerk, which resulted in the choice of Elder L. M. Berry and Brother J. R. Logan.

Called for correspondence from sister Associations, and received from the Green River: a letter by their messengers, Elder N. Bowen and D. P. Gold.

From the Broad River, a letter by their messengers, Elder W. Hill, B. Bonner, and brothers D. Wray, E. Lipscomb and J. Wray.

From the Catawba River, brother T. J. Hampton, Messenger.

From the Bethel Association, no correspondence.

From the Taylorsville, none.

Invited visiting ministers, of our faith and order, not delegates, to seats in council, and received Elders J. M. McCraw and J. R. Harmon.

Appointed Elders, J. Suttle, G. W. Rollins, R. P. Logan, L. M. Berry, and the Clerk, a committee of arrangement. When on motion the Association adjourned until to-morrow, 10 o'clock, A. M. Prayer by Elder N. Bowen.

SATURDAY, October 22.

The Association met according to adjournment. Prayer by the Moderator.

Called the roll of delegates and marked absentees.

On motion, the committee of arrangement, reported and were discharged.

Appointed brothers W. Moore, D. Setzer, G. M. Webb, to act in conjunction with the Eldership of Pleasant Hill church, as a committee on preaching, during the session.

The Clerk read the Constitution, Rules of Decorum and Abstract of principles.

The following committees were then announced by the Moderator, to wit:

On *Union Meetings:* Elder R. Poston, W. B. Lovelace, J. Killian.

On *Finance:* J. A. Roberts, A. Clark, F. S. Ramsour.

On *Sabbath Schools:* Elders J. Suttle, L. McSwain, and bro J. C. Latimore.

On *Temperance:* T. Williams, R. T. Hord, Elder R. P. Logan.

On *Correspondence:* Elders G. W. Rollins, A. A. McSwain, bro. E. J. Lovelace.

On *Religious Periodicals:* Elder P. R. Elam, R. McBrayer, J. C. Hoyle.

On *the State of religion amongst the Churches:* J. R. Logan, W. Roberts, D. Setzer.

Called for the Circular Letter prepared by Elder J. Suttle; read and adopted the same, and ordered that it be printed with the minutes of the session.

Elected Elder L. M. Berry, to preach the introductory sermon next year, and also to write the Circular Letter. Subject: "The *design* and *authority* of Associations, of churches, and the true relations existing between them and the churches they represent."

The Association then took a recess of 30 minutes for refreshment. After which, resumed business, and elected Elders W. Hill, L. M. Berry and N. Bowen, to occupy the stand on the Sabbath.

Agreed to take up a public collection for Missionary purposes, at the conclusion of Elder W. Hill's discourse.

Agreed to adopt the practice of electing a minister to preach a missionary sermon at the succeeding annual meetings of the Association. Whereupon a ballot was had, which resulted in the choice of Elder J. Suttle, for the session of 1860.

The Committee of Enquiry sent to Broad River church last year, reported in substance, that they had visited said church agreeably to their appointment, and found the same destitute of male members; and owing to this fact, they have not been represented in the Association for several sessions. That at their instance, a Presbytery of sister churches was convened there, who, upon investigation of their standing and situation, proceeded to dissolve the church, and gave letters to the members to join other churches of our faith and order, which was approved by the Association, and the name of "Broad River" ordered to be stricken from our list of churches.

The committee on Union Meetings reported the following as their arrangement, viz: Your committe recommend that union meetings be held 1st, with the church at Thessalonica, embracing the 3d Sabbath in July next. At Buffalo, embracing the 4th Sabbath in August, and at Concord, embracing the 1st Sabbath in September, 1860. Whereupon, the following brethren were appointed to attend, viz: At Thesalonica, Elders R. P. Logan, L. M. Berry, D. Carpenter.

At Buffalo, Elders G. W. Rollins, R. Poston, A. A. McSwain.

At Concord, Elders G. W. Rollins, L. McSwain, D. Carpenter.

The committee on Temperance reported, (See Appendix A.) which was adopted. Ayes 50, nays 1.

The committee on Finance reported that they have collected from the churches $40 38 for printing minutes, and for Missions, $11 50; which report was adopted.

Brother J. W. Green; former Clerk, paid over missionary funds in his hands, amounting to $106 63 in cash, and handed over an uncollected subscription list of $71 00. Making an aggregate of $177 63.

The Missionary Board reported (See Appendix B.) which was adopted.—Whereupon the Association ordered that the Clerk pay over to Elders J. Suttle and G. W. Rollins the amount of their respective claims as missionaries, which was done, Elder J. Suttle's claim being $125 00.
and Elder G. W. Rollins' 5 00.

Aggregate amount of claims	$130 00
which being deducted from amount received, leaves a balance of last year's funds, amounting to	47 63
To which add 75 cents received from Elder J. Suttle,	75
	$48 38

On motion, the Association then adjourned until 9 o'clock, A. M., on Monday. Prayer by Elder B. Bonner.

SUNDAY, 23d October.

The stand was occupied by those elected to preach, and the word of God was exhibited faithfully, to a large, attentive, and well ordered congregation; we hope with good effect. A public collection was taken up for missions, amounting to $36 32.

MONDAY, 8 O'Clock, A. M.

The Association met. Prayer by Elder P. R. Elam.

The Clerk called the roll, and a quorum being present, proceeded to take

up the unfinished business of Saturday. Missionary interests and operations being before the body.

After some discussion by brethren, appointed a Missionary Board, whose duty it is to select a suitable missionary to operate in the Catawba Valley the ensuing associational year, The following brethren constitute said Board, viz: J. R. Logan, Acting Clerk, W. Roberts, P. R. Elam, R. T. Hord, J. Suttle, who are to report at next meeting of Association as to the missionary operations, and moneys expended in this behalf.

The committee on Sabbath Schools reported. (See Appendix C.)
The committee on Religious Periodicals reported. (See D.)
The committee on the State of Religion reported. (See E.)
The committee on Correspondence reported. (See F.)
All of which were adopted.

The following appointments of messengers to sister Associations were then made, to wit:

To the Broad River, which meets 3d Sabbath in October, 1860, at *Limestone Springs*, Elders J. Suttle, L. M. Berry, R. Poston, A. A. McSwain, P. R. Elam, D. Carpenter, and Brothers W. B. Lovelace and J. R. Logan.

To the Green River, which convenes at *Cooper's Gap*, on 1st Sabbath in October, 1860, Elders L. M. Berry, J. Suttle, G. W. Rollins. D. Carpenter, J. M. Williams, brother G. B. Bridges.

To the Catawba, which meets at *Bruington*, on 2d Sabbath in October, 1860, Elders R. P. Logan, L. M. Berry, P. R. Elam, J. J. Jones, L. McSwain, A. Hildenbran, br'n J. J. Hicks, J. R. Logan.

To the Bethel Association, which convenes at *Calvary*, on 4th Sabbath in September, 1860, Elders P. R. Elam, J. J. Jones, L. McSwain, R. P. Logan, D. Carpenter.

To Taylorsville, which convenes at *Concord*, on the 3d Sabbath in September, 1860, Elders L. M. Berry, J. J. Jones, brothers D. Setzer, A. Clark.

The following resolutions were introduced.

Resolved, That the difficulties reported in last year's Minutes, as existing in the Shelby Church, have been removed by said church adopting the advice given her by the Council called there, to investigate the same. Adopted.

Resolved, That whereas, our Association adopted the report of the committee on Temperance, Therefore, we will withdraw ourselves from any church in our union, which holds a member or members who buys, sells, or drinks, as a common beverage, any kind of intoxicating spirits. Unanimously adopted.

Resolved, That Elders L. M. Berry, J. Suttle, and brother J. R. Logan, be appointed a committee to revise our constitution, and report to the next meeting of this body. Adopted.

Resolved, That the Clerk have as many copies of the minutes of our proceedings printed as there will be money to pay for, after retaining $10 for his services. Adopted.

Resolved, That this Association will have a Minister's and Deacon's meeting at suitable places in our bounds on every 5th Sabbath, that may occur in each month; and that *Zoar* be the starting point. Adopted.

Resolved, That the thanks of this body be tendered to the brethren and friends in the vicinity of Pleasant Hill, for their kindness and hospitality — Adopted.

Resolved, That the next meeting of this body will be held with the church at High Shoals, Rutherford county, N. C., 14 miles south east from Rutherfordton, commencing on Friday before the 4th Lord's day in October, 1860. Adopted.

A proposition to make King's Mountain Association a constituent member of the Western Convention, was lost by a tie vote.

The Shelby church petitioned for a letter of dismission from this body, which was granted.

On motion, the Clerk read the recorded proceedings of this session, as minuted by him, which were approved; and the Moderator and Clerk were ordered to assign the same.

On motion, the Association then adjourned to the time and place above named. Prayer by Elder G. W. Rollins.

L. M. BERRY, Mod.

J. R. LOGAN, Clerk.

APPENDIX.

A. The committee on Temperance submitted the following report:—We, the committee, to report on Temperance to the King's Monntain Association, beg leave to say that we are of opinion that the *church* is the place to give the most effective check to the evils of intemperance; and we are of the opinion that it will be right and proper, and not inconsistent with any of our privileges or liberties, nor with the word of God, for this Association to hereafter refuse to receive any church into the union of this body, without said church have incorporated into its rules one, forbidding its members to make, buy, sell, or use as a common beverage, intoxicating liquors.

Respectfully submitted,

TH. WILLIAMS, Ch'm.

B. The Missionary Board would ask leave to report as follows, to wit: We employed Elder J. Suttle to preach at Lebanon church, monthly, and at Clark's Creek, on Sabbath evenings of each month. We agreed to give him $125 00 for his services; he preached at some other points, in going to and from his regular appointments: his time will expire at the termination of the year, 1859. We also employed Elder G: W. Rollins, at the rates of $1 00 per day, to assist in holding protracted meetings, and he labored five days in that service.

Respectfully submitted, J. C. LATTIMORE, Chm.

C. The Committee on Sabbath Schools report: That we have taken that important matter into consideration, and have to express our deep mortification that the major part of our churches have not attended to the organization of Schools, and have, therefore, failed to meet the expectation of the Association in that respect; and we fear, too, that in due proportion, as this important religious interest has been neglected, vice and immorality has been fostered: and our children, that should be trained in the nurture and admonition of the Lord, have in many instances, we fear, been suffered to roam through the forests and fields, fishing or hunting, and desecrating the Lord's day. Your Committee would again, as they did last year, urge upon the attention of the Association, this very important matter, and we hope our churches will not fail to attend to it: and we recommend that they procure the Sabbath School books of the Southern Sabbath School Union, and patronize the "Child's Friend," published at Nashville, Tennessee.

Respectfully submitted. J. SUTTLE, Ch'm.

D. The Committee on Periodicals beg leave to make the following report: Whereas, much good has, and may be realized from reading the religious news of the day. We would recommend to youthe "Baptist Telescope," a weekly paper published in Hendersonville, N. C., W. A. G. Brown and N. Bowen, Editors, at $1 50 per annum. "Biblical Recorder," Raleigh, N. C., J. J. James, Editor, at $2. The "Home and Foreign Journal," Richmond, Va., a Monthly, at 25 cents. The "Tennessee Baptist," Nashville, Tenn., at $2; and especially "The Child's Friend," published at Nashville,

Tenn., A. C. Dayton, Editor. This paper should be in every family: it is devoted to Sabbath School interests, price 25 cents; five copies to one address, $1 00 per annum. For other matter, we refer you to our last year's report.

P. R. ELAM, Ch'm.

E. The Committee on the State of Religion amongst the churches, beg leave to report: That it appears from the letters sent up from the churches composing our union, that while a few are rejoicing in the midst of gracious revivals, and exclaiming, "The Lord hath done great things for us whereof we are glad," others complain of a cold, lifeless state. A few of the churches are almost destitute of a preached gospel. This state of things should not be permitted to continue. It is certainly the plain duty of those who have been blessed with the means, to have the gospel preached to the poor; they should regard it a privilege, that they have it in their power to bestow some of their substance on so holy and good a cause. Your committee, therefore, recommend the continuance of the mission already set on foot in our associational bounds; and that the necessary steps be taken to place in the hands of the Board, the means of supplying the destitute churches, and other associational territory belonging to us. We again commend to the attention of our churches, the great importance of establishing Sabbath Schools, which we regret to see, is almost entirely neglected. And as the churches have preaching only once a month, we urge upon them the necessity of holding prayer meetings every Sabbath. Let as many of the members as conveniently can, go to the Sabbath School, and after the exercises of the school are over, form themselves into a prayer meeting, read the Holy Scriptures and sing and pray with and for each other. This, it is believed, will unite the members of the church in a closer bond of union; make them watch over each other for good, and not for evil, as we fear is but too frequently the case. Such a course will certainly promote individual piety, while it will tend to the development of the best gifts, which should be carefully sought out, encouraged and cultivated by the churches. By means like these, an intelligent and efficient ministry will be built up, and prove a blessing, not only to the churches, but to the world at large.

Your committee would further recommend that great care should be taken to discourage and restrain the unworthy and grossly ignorant, from engaging in a public course which can only be calculated to bring odium and reproach upon the cause of Christ. Let the slanderous charge, "That Baptists are guilty of Jeroboam's sin, of making priests of the lowest order of the people," be wiped from our escutcheon. In connexion with the preaching of a pure, unadulterated gospel, let means be taken for supplying our churches with good religious books, wherein our members may be taught more fully to understand our denominational principles, and sentiments; and thus be made more vigilant, in defending the ancient landmarks that characterise the true church of Christ, from the assaults of gainsayers. The present is evidently a fast age of the world, and in order to keep ahead, we should make greater and more persevering efforts, which, if done in a prayerful and God-honering manner, seeking the promotion of God's glory, in preference to the building up of a contentious or factious party, will doubtless meet His divine approbation.

Respectfully submitted, J. R. LOGAN, Ch'm.

F. The committee on Correspondenee with sister Associations, beg leave to report the following

CORRESPONDING LETTER.

Dear Brethren:—Through the kind providence of God, we have again been permitted to meet in an Associational capacity. We were greatly refreshed and edified on the reception of messengers from some of your bodies, while we have to regret that others, who no doubt were appointed, failed to attend. This circumstance, however, is not construed by us into an indispo-

sition on the part of those who failed, to drop the correspondence with us, we shall therefore hope for a more faithful continuation of the same for the future.

During the present session of our body, we have received one newly constituted church, and our business has been transacted in brotherly love.—The word of life has been faithfully exhibited to an attentive congregation, we hope with good effect.

Dear Brethren: We shall hope to meet with you by messengers and other correspondence, without failure, at our next session, which will convene with the church at High Shoals, 14 miles south east of Rutherfordton, N. C., on Friday before the 4th Sabbath in October, 1860.

May the grace of our Lord Jesus Christ abide with you all. Amen.

L. M. BERRY, Mod.

J. R. LOGAN; Clerk.

The foregoing is respectfully submitted by

G. W. ROLLINS, Ch'm.

Statement of Missionary Means.

Balance of last year's funds,	$48 38
Public collection on the Sabbath,	36 32
Amount sent up by churches,	11 50
Amount pledged by individuals and for churches,	105 00
Aggregate amount,	$201 20

List of individual subscriptions taken at this Session, and unpaid.

J. Suttle, $10; P. R. Elam, $10; Dr. T. Williams, $5; G. W. Rollins, $5; J. C. Lattimer, $5; A. A. McSwain, $2; G. M. Webb, $2; E. J. Lovelace, $1; J. M. Williams, $2. W. Roberts, $5; A. Goodson, $2; T. W. Love, $2; M. Martin, $5; J. W. Blanton, (Walls) $2; G. B. Bridges, $2. Double Springs pledged by Elder J. Suttle for $10; Olivet, by D. Setzer, $5; Zoar, by J. E. Logan, $5; New Bethel, by Elder P. R. Elam, $15; Big Spring, by J. C. Lattimore, $5; Pleasant Hill, by C. Allen, $5.

Circular Letter.

Dear Brethren:—According to an appointment of last Association, we address you upon the subject of Prayer, especially family prayer. Prayer is an offering up of our desires to God for things lawful and agreeable to his will, with an humble confidence to obtain them through Christ as mediator, the Spirit helping our infirmities, and making intercession for us. Nothing can be more rational or consistent than the exercise of this duty. It is a divine injunction that men ought always to pray and not to faint. It is our duty to adknowledge the obligation we are under to the Divine Being, and to supplicate his throne for the blessings that we need, and that he has promised to give, in answer to prayer. It is essential to our happiness, and the means of our peace and felicity, and our fellowship with God.

Prayer is mental or vocal, ejaculatory, private or public. Our prayers should be sincere and fervent, with repentance and faith. God alone should be the object of our devotion, and Christ as mediator. Any supplication to saints or angels, would be blasphemy. The worship of creatures, however exalted in our estimation, is forbidden as idolatry. As to the nature of prayer, it does not consist in the voice, the posture of the body, the use or form of words, nor in anything exterior; but as the poet says:

"Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire,
That trembles in the breast."

We read of one who only moved her lips, and it was prayer. It is simply the offering up our desires. It is generally divided into *Adoration*, by which we express our sense of the goodness and greatness of God. *Confession*, by which we acknowledge our sins, and unworthiness in his sight.—*Supplication*, by which we plead for pardon, grace, or any blessing that we need. *Intercession*, by which we plead for others. And *Thanksgiving*, by which we express our gratitude to God for his grace and mercy. As to the kinds of prayer, we will say there are five. 1st. Ejaculatory prayer, by which the mind is directed to God on any emergency. It is said to be derived from the word *ejacular*, which means to dart, to shoot out suddenly. This kind of prayer is made up of short sentences, spontaneously springing from the mind. The Scriptures afford many instances of this kind of prayer. The Christian can offer his ejaculation to God at all times, and in all places, and under all circumstances. There is no power upon earth that can prevent the Christian from offering this kind of prayer. It has been prayed in a lion's den, a fiery furnace, and a fish's belly. Many saints have offered their ejaculations to God, while the fires flamed around them, and the Lord heard them. It is one of the principal excellences of this kind of prayer that it can be practiced at all times, and in all places, and under all circumstances. In worldly business, in travelling, in sickness and in pain, and especially in the hour of affliction and temptation. It is, therefore, worthy of our practice; for it can receive no impediment from any external circumstances. 2d. Secret or closet prayer, is also enjoined on us. It was commanded by Christ himself, saying, when thou prayest, enter into thy closet, and when thou hast shut the

door, pray to thy father who seeth in secret and thy father who seeth in secret, shall reward thee openly. Christ not only commands us to pray in secret, but he set us an example of it, when he went out into a mountain to pray, and continued in prayer all night. 3d. Social prayer, is another kind of prayer that is important, and should not be neglected. It is social, because it is offered by a society of Christians, convened for that purpose, either on some special occasion, or at stated meetings or seasons. These prayer meetings especially, should be attended to when the church is in an unusual state of deadness and barrenness, and in times of public calamities and distress, and for the special benefit of church and nation; and not only when the church and nation appear to be scourged, but also in times of prosperity; for we should not forget the Giver of our mercies, and the Donor of our blessings. We are greatly encouraged to this kind of prayer, from the consideration of the promise, saying, where two or three are gathered together in my name, there am I in the midst. And again: if two or three agree on earth as touching any one thing, and ask it in my name, it shall be granted. If the effectual fervent prayer of one righteous man availeth much, what may we expect in answer to united prayers of a society of Christians? How do the ways of Zion mourn in consequence of Christians neglecting this important duty.— 4th. Public prayer, is that in which the whole congregation should engage, while the minister leads. This kind of prayer is ancient, and also important. It was a part of the patriarchal worship. It was also carried on by the Jews, and was a part of the temple service: and Christ recommended it, both by his example and instruction. The disciples also attended to it, and the Scriptures, in many places, show that it is a duty binding on every religious assembly.

Public devotion is of great utility to Christians. It gives them an opportunity of openly professing their faith in and love to Christ. It enlivens devotion, and prompts zeal. It is the means of receiving instruction and consolation. It affords a good example to others, and excites them to fear God. 5th. We come lastly, to notice family prayer, which should not be neglected. Though there may be no absolute command in God's word for this duty, yet there are so many hints, allusions and examples for it, that we are made to believe it to be a duty binding on the heads of families. We learn that it was the practice of our forefathers. It is said that David returned to bless his household. And we are made to believe, that it was by praying with and for his family; and his son Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." It certainly is the duty of men to pray. Then it should be taught them in youth by the examples of their pious parents, kneeling around the family altar. Job offered burnt offerings for his children, saying, they may have sinned and cursed God in their hearts. But how many parents neglect this duty, while a few are willing to say with Joshua of old, "as for me and my house, we will serve the Lord," and endeavor to bring up their children "in the nurture and admonition of the Lord," saying, "my son, keep thy father's commandments, and forsake not the law of thy mother, and bind them continually about thy heart, and tie them about thy neck."

Cornelius, a devoted man, who prayed to God always, said while he was fasting and praying in his house, there appeared a man unto him and said,

"Cornelius, thy prayers are heard. Now if Cornelius, a Gentile, and counted a heathen, built a family altar, and prayed with his family, ought not Christians, especially when the prophet called upon God to pour out his fury upon the families that called not on the Lord? Now, if the neglect of this duty is such a sin that it deserves the fury of God, ought not the heads of families, that have no religion in their house, begin to tremble? If God punished Eli of old, because his sons made themselves wicked, and he restrained them not, what may some expect, whose children never heard them pray?—Our prayers may restrain our children from sin; for "the effectual fervent prayer of a righteous man availeth much." Surely we would not neglect this duty, if we consider what a blessing it may prove to our children and domestics, what comfort it would afford to our own souls; what utility it may prove to the community at large. It sanctifies our comforts and crosses. It has a tendency to promote order, decency, sobriety and religion in general. Can we not then see the propriety of attending to this important duty? All heads of families are indispensably bound by the Divine authority and example to pray with their respective families. There is all the reason for family prayer, that there is for secret prayer. Nay, more, and some of greater magnitude.

Families owe no less homage to God than individuals; they are no less dependent. They all have family wants and blessings. They have family sins, and must be miserable without the divine favor, which only is promised in answer to prayer. If secret prayer is indispensable, family prayer must be more so. We are taught this in the case of Daniel, when he prayed three times a day in his house, with his windows opened towards Jerusalem. If secret prayer would have done as well, and been as important on that occasion, why did not Daniel enter into his closet? Then he might have evaded his enemies, and escaped the den of lions. Had it been secret prayer, his enemies would not have known it, or obtained any advantage of him.

Our Savior has added *his* example to that of pious men. He prayed alone with his disciples, who were his constant family. "And it came to pass when he was alone praying, his disciples were with him." How earnestly did he pray with and for them. Just before his passion on the cross, he not only prayed with them, but he taught them to pray with and for one another, and among themselves, as a family. The prayer that he taught them was a social one: "Our Father who art in heaven, give us this day our daily bread; lead us not into temptation, but deliver us from evil." This could not be *secret* prayer, for it is in the plural.

Our Savior taught his disciples, and prayed with them as a family. And do not all the commandments which obligate parents to educate and train up their children for God, bind them to pray with and for their families?—Can any family be religiously trained up for God without family prayer?—We think not; for God has commanded that we should instruct our children in the duties and doctrines of religion. And, can we attend to this duty better than by example; by praying with and for them; and by talking of the goodness of God before them, before we lie down, and when we rise up.—This is of infinite importance, not only to the present age, but to generations yet to come. If we train up our children in the nurture and admonition of the Lord, they will probably train up theirs in the same way. And so piety,

through the blessing of God, whose mercy is upon them that fear him to a thousand generations, be continued from age to age. We, as parents, should be careful how we act, for our influence may live down through the declivity of years, to the end of time. How much may we do by attending to family prayer; and on the other hand, how much guilt may we incur by the neglect of this duty. This appeared to be a kind of unpardonable sin, for I have told him, saith God, that I will judge his house forever, for the iniquity which he knoweth, because his sons made themselves wicked, and he restrained them not. Therefore, have I sworn unto the house of Eli, that the iniquity of his house shall not be purged with sacrifice nor burnt offerings forever. Family religion will deeply impress the minds of our children and domestics, with a sense of the reality of a divine existence, and of a universal providence of their fallen, miserable condition; of their need of a Savior, and that Jesus is the Christ, and that there is salvation in no other. Is it not calculated to fix in their minds a sense of the reality and importance of religion? What else will convince them more of your concern for their souls, than your earnest prayers? Is it not calculated to teach them to pray, and to engage them in the habits of prayer? Every head of a family is a king and a priest in his own house, and precious souls are committed to his trust, and he should offer up prayers continually in their behalf. He needs much grace to enable him to perform the important duties devolving upon him, as a king and priest, that he may be enabled to say here am I, and the children that thou hast given me. Prayer will give weight to all our religious conduct, and instruction towards our children; while the neglect of it would teach our children not to pray, and render all our religious instructions and warnings, of but little weight or importance with them. You may unteach by your example, all you may attempt to teach by precept. How important is family religion. If the example of our Savior and ancient worthies teach us social and public prayer, they also teach that of family prayer. Common sense teaches us that when a family or community has offended a prince, that they should jointly, by the head of the family or some other person in their name, acknowledge their wrong. and seek reconciliation. When Herod was highly displeased with those of Tyre and Sidon, they came with one accord, and desired peace, because their country was nourished by the king's country.

With what trumpet tones do these things call upon families to bless God for countless blessings, confess their sins and seek his favor. Are we not bound so to act? We appeal to common sense and reason, only let them set in judgment, and the case is decided in the affirmative. Too many professors of religion seem to think that enough is done when they attend the service of the sanctuary and participate in public worship, and do not think that there are peculiar duties growing out of every relationship in life. It is important to give children an early bias towards religion. He who is surrounded by a family of immortal beings should be dilligent at all times in the cultivation of family religion. The altar of prayer should be erected from which should arise morning and evening sweet incense to God. Our children should see that religion is a very important part of the business of life, that it is not merely to be put on and taken off as a passion, but that it should abide continually. No christian should require any argument to convince him

of the duty or any appeal to urge them to the performance of this duty, it is the best mode of recognizing God as our Creator and benefactor and preserver. It associates religion with the tenderest recollection of childhood. Wherever a man may roam, he will never forget the prayers of a venerable old parent, which in the days of his innocency he heard around the old hearth stone: When the old family Bible lay on the stand, the children around, in comely order, their parents, the father as high priest to offer up Spiritual sacrifices wholy acceptable to God. Brethren, see to it that you render it profitable and pleasant. When we remember how early and constant the children behold the example of their parents, and what confidence they repose in their parents more than any other created being, we are made to believe that no other being save God himself can do as much as the parents to reseue their children from the plains of eternal night. In all families there are influences that will go on blasting our blessing through all eternity. Parents, you need not be positively irreligious in your families, just conceal your light, and without the invincible grace of God, you will give rise to trains of evils that will survive death, and shock of the arch angel's trump. Let there be no religion in your families, and I would not take your place at the judgment, for a thousand worlds. But to the contrary, display religion in your family, let your children and domestics *see* religion as well as *hear* it. Commence and carry on and close each day with consistent piety, and you will deposit in the souls of your children, the good seed of the kingdom which being warmed by the rays of the Sun of righteousness, and refreshed with the influence of the Spirit, will, after you are dead and gone, if not before, produce the golden fruit of conversion and usefulness. Live thus, professing parents, and you will do more for the prosperity of this republic than all our armies navies and laws. Live thus, and in the day of doom you will meet your judge, saying, here am I, and the children thou gavest me, and your children will rise up and call you blessed.

Dear Brethren: for the sake of Christ,—for the sake of the church,—for the sake of your country,—for the sake of your children, and for your own sake, exhibit religion in your families, and in all your social movements. It is most seriously apprehended, and lamented that a deficiency of prayer is the characteristic of our day. Abundent outpourings of prayer would give new life to ministers, and churches, and the whole world be set on fire with the sacred flame, and it would burn to the consumption of sin and corruption, to earth's remotest bounds, and God would purify the hearts of the children of men as gold purified seven times. Universal nature as well as the word of God, has pronounced a woe against them that are at ease in Zion: yet will some be at ease in Zion, and slumber while the Savior pleads for a sinking world. If you would share in the bliss and triumph of the Redeemer in heaven, you must throw your whole energy into the mighty work. We ought daily to bow before God in prayer with that faith and heroism of Jacob, that knows no surrender or denial. Would to God that we could be aroused to all kinds of prayer,—that our ejaculations might be more frequently extorted from our hearts,—that our closets and the secret grove might be more familiar to us; and that churches would hold their stated prayer meetings, and let their importunate prayers arise to God as the voice of one man, with that unshaken stability and confidence that would take no denial. And when ministers

lead in public prayer, that the whole congregation would send up a mighty volume of prayer, that the place might become as it were none other but the house of God, and the very gate of heaven, and that every house in the land might become a house of prayer. Then God would hear the songs of thanksgiving as they swell from the vales, and echo from the hills, and rise to heaven as the offering of a world to its Redeemer. How mighty would be the energy of the church in the subjugation of the world, and how like the voice of God would her voice be, sounded through the abodes of unbelief and sin. We have large petitions to present before the Lord, for he has made it our duty to "pray for all men everywhere, lifting up holy hands without wrath or doubting." We should pray not only for our families, but we are in duty bound to pray for one another as Christians, and should especially for our ministers that the word preached by them might have free course, and be glorified. We should pray for kings, rulers, and for all who are in authority; that we may lead a quiet and peaceable life. We should pray for the heathen and for the spread of the gospel and for all that are distressed either in body or mind. And may we not say that it is in answer to prayer that the world is to be regenerated and saved. If the prayers of Elijah shut up Heaven that it rained not for the space of three years, and six months, and again he prayed, and the Heavens gave rain: what would the prayers of the united host of God, when offered in faith, accomplish? I am almost an unlimited believer in the efficacy of prayer, and why not? when it has unlocked prison doors: caused the lion to act like a lamb; and the flames of fire to become harmless as the morning light; and has brought fire from heaven to consume the enemies of prayer. And more especially when God himself has said "ask and ye shall receive," and "whatsoever ye ask in my name, nothing doubting, it shall be granted." He is rich unto all who call upon him. God has erected a throne of grace at the expense of the precious blood of his Son, and for our further encouragement to pray. "He who spared not his own Son, but delivered him up for us all, will he not, with him freely give us all things."—It is written "I said not to the seed of Jacob, seek ye me in vain." "If ye being evil, know how to give good gifts to your children, how much more will your Heavenly father give to them that ask him." "He giveth liberally to all and upbraideth none." "He does for his people exceeding abundantly above all that they ask or think." What encouragements are there to pray; to pray always, and not to faint. It is good to draw nigh to God. The time is soon coming when all those that draw near to him in this world, shall draw near to him in the world to come, and their labor shall be changed to rest, their sorrow to happiness, tears to joy, faith to sight, hope to fruition, and prayer to praises, saying unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his father; to Him be glory and dominion forever and ever. Amen.

L. M. BERRY, Moderator.

J. R. LOGAN, Clerk.

STATISTICAL TABLE.

Delegates' Names. Ordained Ministers in small CAPITALS, Licensed in *italics*, lay members in Roman. Those marked thus * were absent.

Churches.	Post Offices	Supplies.	No. of W'ds	Clerks.	Delegates' Names. Ordained Ministers in small CAPITALS, Licensed in *italics*, lay members in Roman. Those marked thus * were absent.	Baptiz'd.	R by Let.	Total.	Dism'd.	Restor'd.	Exclu'd.	Dead.	Total.	Donat'ns.
Buffalo,	Ervinsville,	T Dickson,	4	W Hamrick,	W Moore, W Hamrick, S McBrayer, F S Ramsour, J	0	4	16	0	3	4	250	33	50
Sandy Run,	Moresboro',	G W Rollins,	3	W B Lovelace,	G W ROLLINS, A McSWAIN, W B Love-[Young, R Port'r	0	5	18	0	3	4	212	2	50
Zion,	Shelby, N. C.	R Poston,	1	A J Irvine,	R POSTON, M McENTIRE, N C Lovelace, [lace, R M'Bray	0	1	2	1	2	3	135	2	10
Zoar,	Shelby, "	B Bonner,	4	J R Logan,	J. R Logan. T W Love, S H Elliott, [er, M D Padgett,	0	0	5	0	4	3	123	2	00
Double Spr'gs	Camp Call "	J Suttle,	2	W M Gold,	J SUTTLE, E. J, Lovelace, J. Beam, A. C. Irvine,	0	0	5	0	4	3	123	2	00
Bethel,	Oak Spring "	D Pannel,	1	A Harrill,	D, PANNELL,* G. B. Bridges, - - - -	0	5	9	0	3	0	155	2	03
Boil'g Springs	Morisboro' "	J M Williams,	1	J Green.	W. H. Green,* A. Hamrick, J. C. Moore, - -	0	11	2	0	1	0	59		85
Mt. Sinai,	Ervinsville, "	W McSwain,	3	J Randall,	L. McSWAIN, D. Moore, - - - - -	12	1	8	0	1	0	126	1	50
New Bethel,	Gard. Ford "	J Suttle,	3	R T Hard,	R. T. Hord, P. R. ELAM, J. M. WILLIAMS, A Ham-	0	3	5	0	1	0	68		75
Mt. Pleasant,	Nichols'v'le, "	W. McSwain,	2	J C Burgess,	D. H. Green, J. P. Jolly, [rick, W. A. Thompson,	14	0	10	0	8	0	206	2	00
Broad River,					Stricken from the churches,	11	9	3	0	0	1	71		85
Beaver-Dam,	Shelby, "	R Poston,	4	J T Harrill,	W. McSWAIN, M. Pannell, - - - -									
Plasant Hill,	Swangst'wn,"	A A McSwain,	3	J A Roberts,	I. A. Roberts, S. Wilson, C. Allen, - - -	0	2	1	0	0	0	87	1	30
High Shoal,	High Shoal, "	W McSwain,	4	J A Wall,	J. A. Wall, N. Dobbins, - - - - -	4	4	8	0	3	3	104	1	50
Mt. Vernon,	Se'gl's Store "		4	M F Hall,	No return this year—last year, - - -	7	5	6	0	0	0	77	1	25
Mt. Paran,	Harmony S.C.	J J Jones,	3	J Bridges,	J. J. JONES, P. Harmon, - - - - -	0	0	0	0	0	0	71		
Corinth,	Se'gl's Strc.NC	JF Le'th'rm'n	1	A L Johnson,	J. R. Rockett, J. H. Brendle,* - - - -	18	3	1	1	0	1	85	1	50
Big Spring,	Polkville "	G W Rollins,	4	J W Murray,	J. C. Latimore, S. Gettys,* A. Gettys, - -	21	0	4	1	0	0	44		80
Sandy Plains,	Camp Call, "	D Pannel,	3	J B Walker,	J. B. Walker, T. Walker, - - - - -	1	11	1	2	2	1	108	1	50
N. Prospect,	Shelby, "	T Dickson,	2	J C Hoyle	J. C. Hoyle, J. L. Ledford, V. H. Elliott, W Alexader,	10	13	0	0	0	0	69		75
Bethlehem,	Wh'te Plains"	R P Logan,	4	B Goforth,	R. P. LOGAN, B. Goforth, - - - - -	27	8	0	0	12	1	491	2	00
Long Creek,	Dallas, "	W Hill,		E H Withers,	H. Jenkins,* E. H. Withers,* J. Perkins.—letter,	0	7	1	0	1	0	82	1	50
Walls'	Oak Springs "	G W Rollins,	2	J W Green,	J. W. Green, W. Smart, J. W. Walker, - -	0	2	1	1	1	1	81	1	00
Olivet,	L'g. Island, "	L M Berry,	1	J Brown,	David Setzer, Alex. Clark, - - - - -	0	4	14	1	0	1	101	1	00
St. John's,	Mull Grove, "	A Hilderbran,	1	R Talant,	D. CARPENTER, A. Hilderbran, - - - -	17	1	4	0	0	0	52	1	35
Lebanon,	M'l'n Creek "	J Suttle,	4	A Goodson,	H. Caldwell, J. Williams,* A. Goodson, - -	0	1	1	0	0	3	56	1	20
Shelby,	Shelby, "	T Dickson,	2	T Williams,	W. Roberts, T. Williams, - - - - -	1	0	0	0	0	0	31		75
Concord,	W'bbs Ford "	G W Rollins,	1	G M Webb,	H. Harrill, G. M. Webb, - - - - -	0	4	4	0	9	1	100	1	00
Thesalonica,	J'cobs Fork "	R P Logan,	3	J J Hicks,	S. Baker, J. J. Hicks, - - - - -	0	4	0	0	1	0	64	1	00
Lincolnton,	Lincolnton "	L M Berry,	4	L M Berry,	L. M. Berry, J. Killian, - - - - -	16	5	5	0	1	0	58	1	20
						0	0	0	0	0	0	19	1	00

$37.58

MINUTES

OF THE

NINTH ANNUAL SESSION

OF THE

KING'S MOUNTAIN

BAPTIST ASSOCIATION

HELD WITH THE

HIGH SHOALS M. H., RUTHERFORD CO., N. C.,

October 26, 1860,

And Days following.

RALEIGH:

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1861.

Proceedings.

FRIDAY, October 26th.

The Association met according to adjournment last year; and the Introductory Sermon was preached by Elder L. M. Berry, from Romans 14th chapter and 19th verse: "*Let us, therefore, follow after the things which make for peace, and things wherewith one may edify another.*"

A recess of 30 minutes was then had for refreshment, after which the delegates convened in the meeting house, and prayer was made by Elder J. C. Grayson.

The churches were then called by the presiding officer, when letters were handed in and read from the following, viz: Buffalo, Sandy Run, Zoar, Boiling Springs, Mount Sinai, Mount Pleasant, Beaverdam, Pleasant Hill, Big Spring, Bethlehem, Long Creek, Olivet, Thesalonica, Corinth and Lincolnton, and the state of each minuted. The other churches formerly in union (with the exception of St. Johns and Lebanon, which were not represented,) were not received, by reason of not carrying out a resolution of the last session in reference to temperance; their letters being laid on the table.

Opened a door for the reception of churches, when *Zion Hill*, dismissed from Green River Association, made application and was received.

Elected Elder L. M. Berry, *Moderator*, and Bro. J. R. Logan, *Clerk*.

Called for correspondence from sister Associations, and received from the Green River, Elders J. C. Grayson, J. R. Harmon, A. J. Cansler, A. Padgett, W. Harrill, J. R. Bowman, W. D. Lancaster.

From the Broad River—Elders W. Hill, T. J. Campbell, B. Bonner, D. Scruggs, and bro. J. Byars, with a letter and Minutes.

From the Bethel—No correspondence.

From the Catawba River—A letter and package of Minutes.

From Taylorsville—No correspondence.

Appointed Elder R. P. Logan, J. C. Lattimore, D. P. Gold,

with the Moderator and Clerk, a committee to arrange the business of the Association.

On motion, the Association then adjourned until to-morrow 10 o'clock, A. M. Prayer by Elder A. J. Cansler.

Saturday, October 27th.

The Association met according to adjournment. Prayer by Elder J. R. Harmon.

Called the roll, and marked absentees.

The Committee of Arrangements reported, and was discharged.

The Moderator announced the following committees, viz:

On Union Meetings—R. U. Patterson, W. S. Litten, J. Young.

On Finance—S. Baker, J. A. Roberts, R. E. Porter.

On Sabbath Schools—J. J. Hicks, J. Hogue, W. B. Lovelace.

On Temperance—J. C. Lattimore, D. Setzer, R. P. Logan.

On Correspondence—F. S. Ramsour, R. W. Cauble, D. P. Gold.

On State of Religion—G. W. Rollins, J. M. Chitwood, W. C. Weathers.

On Religious Periodicals—A. A. McSwain, S. H. Elliott, E. Durham.

A memorial from sundry aggrieved members of Zion church was presented, and taken up for consideration.

Also a petition of similar import from Wall's church, was taken up, and after a free and full discussion of the points at issue, the body adopted the following:

Whereas, Several of the members of Zion and Wall's churches have made efforts to pass and carry out the resolution adopted at our last session on the subject of Temperance, but failed; and according to their request, we desire to give them aid: Therefore be it

Resolved, That a committee of five brethren be sent from this body to examine the condition of each of the said churches and memorialists, which, if received by said churches, are to render such aid as they may be able to reconcile and settle the existing difficulty; and in case of failure, to declare the said memorialists, (if found orthodox and worthy,) the church in each case, respectively.

On motion, took up and considered the standing of those churches whose letters were laid on the table yesterday; and after eliciting such information as could be obtained through their delegates, the body decided that, in consequence of the present uncertain position of the churches at Double Springs, High Shoals and Mount Paran, it would not be proper to re-

ceive their delegates at this session ; but prayerfully commend the subject of Temperance to their consideration, hoping they may be disposed to reflect more deeply upon it, and place themselves in a more proper attitude for reception at the next meeting of this Association.

The churches at New Bethel, Mount Vernon and New Prospect, evincing a determination to carry out the resolution of this body on Temperance, was indulged until the next session, and their delegates received.

On motion, Elder J. Suttle of Double Springs church, was invited to a seat in council.

The Moderator appointed J. J. Hicks, W. S. Litten and R. U. Patterson a committee to nominate the committee of five to attend at Zion and Walls churches.

Elected Elders J. C. Grayson and W. Hill to preach on the Sabbath. The Association then adjourned until Monday 9 o'clock, A. M. Prayer by Elder G. W. Rollins.

Sunday, October 28th.

The stand was occupied by those appointed. Elder J. C. Grayson opened the services, and was followed by Elder J. Suttle, who preached the Missionary sermon under an appointment of last session ; at the conclusion of which a public collection was taken up for Domestic Missions in the bounds of the Association, amounting to $18 93. A recess of an hour was then had for refreshment, when the congregation again assembled at the stand, and was entertained by Elder W. Hill from Rev. 21st chap., 9th verse, creating quite a sensation in the large and well-ordered congregation. We hope the labors faithfully dispensed this day may prove a blessing to all those who heard them.

Monday, 9 o'clock, A. M.

The Association met. Prayer by the Moderator.

Called the roll, and proceeded to take up the unfinished business.

On motion, the committee to nominate persons to go to Zion and Walls churches, reported, that Elders L. M. Berry, G. W. Rollins, R. P. Logan, and brethren J. C. Lattimore and J. A. Roberts were appointed, which was concurred in by the body. The committee to meet at Zion on Wednesday

previous to fifth Sabbath in December next; and at Walls, on the Friday thereafter.

Called for the Circular Letter prepared by Elder L. M. Berry, which was read and adopted.

Elected Elder L. M. Berry to preach the Missionary sermon next year. Elder R. P. Logan the introductory sermon to the next Association; and Elder G. W. Rollins write the next Circular, and select his own theme.

The committee on Union Meetings reported as follows: the 1st Union Meeting to be held at New Bethel, commencing on Friday before the 3rd Sabbath in July next, (1861.) At Big Spring on Friday before the 2nd Sabbath in August next, and at Lebanon on Friday before the 4th Sabbath in August.—The report was concurred in, and the following appointments of ministers to attend the same were made, viz:

New Bethel—Elders R. P. Logan, G. W. Rollins, J. Suttle, L. M. Berry.

Big Spring—Elders L. M. Berry, P. R. Elam, A. J. Cansler, G. W. Rollins.

Lebanon—Elders R. P. Logan, L. M. Berry, J. M. Williams, J. Suttle, P. R. Elam.

The following appointments of messengers were then made to sister Associations, viz:

To the Green River—Elders A. A. McSwain, G. W. Rollins, J. Suttle, R. P. Logan, and brother J. C. Lattimore.

To the Broad River—Elders L. M. Berry, J. Suttle, P. R. Elam, R. P. Logan, and brethren W. C. Weathers, J. R. Logan.

To the Catawba River—Elders L. M. Berry, R. P. Logan, and brethren J. J. Hicks, S. Baker, D. Setzer.

To the Bethel—Elders P. R. Elam, L. McSwain, L. M. Berry.

Called for the report of the committee appointed at last session to revise the Constitution. See their report in the Appendix marked A, which was adopted, ayes 25, nays 6.

The committee on Finance reported that they collected from churches and individuals for printing the Minutes of the Association the sum of $38 10. See tabular statement.

The committee on Sabbath Schools reported. See Appendix B.

The committee on Temperance reported. See Appendix C.

The committee on Correspondence reported. See Appendix D.

The committee on the State of Religion reported. See Appendix E.

The committee on Religious Periodicals reported. See Appendix F.

All of which were adopted by the body and ordered to be published.

The following resolution was adopted:

Resolved, That we extend to Zion church all christian courtesy, and especially to Elder R. Poston, an ordained minister and member of said church, until the meeting of the committee sent there to investigate the difficulty existing in said church; and brother Poston is hereby invited to a seat in council.

On motion, the standing of Mount Paran and High Shoal churches was reconsidered, and upon the pledges given by their delegates received into union, and Elder J. J. Jones, a member of Mt. Paran church, invited to a seat in council.

The standing of Beaverdam, Bethel and Sandy Plains churches were considered and withdrawn from, for their utter rejection of the Temperance resolution.

On motion, the following was adopted, viz:

Whereas, By an act of this body we have withdrawn from churches formerly in union with us; if there be any members belonging to either of those churches that desire to belong to the churches in our union,

Resolved, That we advise our churches to receive them in full fellowship, provided nothing sinful or improper be found against them. And should any member be excluded from any Baptist church for advocating Temperance principles as embraced in the resolution of our last Association, that they also be received.

The Board of Missions reported. See Appendix G.

The Association appointed Elder P. R. Elam, R. T. Hord, J. R. Logan, J. Suttle, J. A. Roberts the Missionary Board for the present Associational year, with power to employ missionaries in the bounds of our Association, and to expend such funds as belong to the body in that behalf.

On motion,

Resolved, That the Clerk have as many copies of the Minutes printed and distributed among the churches as the funds will pay for, and accept of $10 for his services.

Adopted.

On motion of brother J. C. Lattimore,

Resolved, That this body tender a vote of thanks to the presiding officer for the impartial and yet efficient manner in which he has discharged his duties as Moderator.

Adopted.

On motion of Bro. J. A. Roberts,

Resolved, That the delegates composing this Association, tender their sincere thanks to the brethren and friends in the vicinity of High Shoal church, for their kindness and hospitality displayed in the entertainment of the body during its session.

Resolved, That the next session of this body will be held in accordance with the arrangement of the Union Meeting, with the church at Lincolnton, Lincoln county, N. C., on Friday previous to 4th Lord's day in October next, (1861.)

On motion, the body having gone through with the business of the session, adjourned to the time and place above-named. Prayer by Elder G. W. Rollins.

L. M. BERRY, Mod.

J. R. LOGAN, Clerk.

Appendix.

A.

The committee appointed at the last session of the Association to revise the Constitution, submit the following as the result of their labours, viz:

CONSTITUTION OF THE KING'S MOUNTAIN BAPTIST ASSOCIATION.

We, the united Baptist churches of Jesus Christ, located partly in the States of North Carolina and South Carolina, having all been immersed upon a profession of our faith in Christ, propose to maintain the order and rules of an Association, according to the following plan:

ARTICLE 1st. This Association shall be known by the name of the King's Mountain Baptist Association.

2nd. This Association shall be composed of such members as shall be chosen and recommended by the churches in union.

3rd. Other churches may become members of this Association by their delegates presenting certificates of their appointment, provided on examination they be found orthodox.

4th. The Association shall organize by electing a Moderator and Clerk, who shall hold their appointments until another election, unless displaced by the body.

5th. This Association, as an act of christian courtesy, may invite ministers of our denomination to seats with us in council.

6th. This Association when convened shall be governed by a regular and proper decorum, which they are authorized to form for themselves.

7th. This Association hath an inalienable right to judge what churches shall be admitted into its confederacy.

8th. The Association thus formed shall be regarded by us only in the light of an advisory council with no coercive power "to lord it over God's heritage."

9th. This Association shall have power to withdraw from any church in its

connexion that shall hold corrupt doctrines or indulge in sinful or vicious practices.

10th. Every church in union having a membership not exceeding 50 in number, shall be entitled to a representation of two delegates, and one additional delegate for every increase of 50 over that number.

11th. The primary object of this Association shall be to "strive for the unity of the Spirit in the bonds of peace" amongst the churches; the employment of domestic missionaries, and to keep up the statistical accounts of the churches in its connexion. And finally to concentrate our efforts for the advancement of the Redeemer's kingdom on earth, and for the deposition of the works of darkness.

12th. None but the members of this body shall be allowed a vote in its counsels, and a majority shall decide in disposing of and settling all business that may constitutionally come before them.

13th. This Association in all cases disclaims the right in its associate capacity, to settle church difficulties; but when a division occurs, and two parties equally claim to be the church, and represent themselves by letter and delegates, this Association shall have the right to decide at the first, or some future meeting of its body thereafter, which party shall be recognized as the constitutional church, and entitled to a seat in its council.

14th. The Minutes of the Association shall be read each day, and corrected, if need be, by the body; and when the business shall be gone through with, signed by the Moderator and Clerk before the Association rises.

15th. Any Article of this Constitution may be altered or amended at any annual meeting, by a majority of two-thirds of the delegates present voting for the same.

L. M. BERRY,
J. SUTTLE, } Com.
J. R. LOGAN,

B.

The Committee on Sabbath Schools submit the following as their report:

Sabbath Schools, when put in operation among the churches, are found to be of incalculable value to the young and rising generation. The Holy Bible is there used as the chief text book, and consequently the mind of the Sunday School student from poring over its sacred pages, becomes stored with a rich fund of religious and useful knowledge. Religious impressions may often be made in the Sunday School by judicious and pious trainers of children, that are seldom made in the sanctuary; impressions, too, that can never be effaced, and will ultimately lead, through God's blessing, to their conversion. At all events, to say the least, *some* knowledge of the Holy Scriptures, which are said to be able to make us wise unto salvation, will there be obtained by children, who, if not sent to the Sabbath School, would no doubt (as we sometimes see them) be roaming over field and forest, desecrating and profaning God's holy day by fishing or hunting, playing at ball or marbles, or some other demoralizing game, calculated to lead off the mind and affections from godliness to the service of Satan. Your committee, therefore, have to regret very much, that Sabbath Schools are not more generally adopted amongst the churches in our union, and will still urge them upon their attention as institutions of more than ordinary utility.

Respectfully submitted,

J. J. HICKS, Chairman.

C.

The Committee on Temperance submit the following report:

Your committee agree with the report to the last session of this Association, that the church alone can give an effective check to the evils of intemperance; and recommend that this Association still insist on all the churches comprising the same, to incorporate in their articles of agreement, one prohibiting church members from making, buying, selling or using as a beverage, intoxicating liquors.

Respectfully, J. C. LATTIMORE, Chairman.

D.

The Committee on Correspondence submit the following

CORRESPONDING LETTER:

THE KING'S MOUNTAIN BAPTIST ASSOCIATION TO HER CORRESPONDING ASSOCIATIONS—

Dear Brethren:—Through the kind providence of God, we have been permitted to meet in our advisory council. By an act of our body of last year, in the adoption of the temperance resolution, we were compelled this year to withdraw from several of our churches, the names of which you will find in the minutes of our proceedings. We are happy to state to you that the larger part of our churches have adopted the resolution, and are endeavoring to carry it out. It is our intention to have said resolution carried out strictly. As many of your churches have had frequent communion with some of those rejected churches, and with the ministry belonging to them, we advise you to hold them at a distance.

Some of our churches report additions by baptism. We gladly received your Messengers, and in return have sent you as Messengers several of our brethren, whom we commend to your kind consideration. Our next Association will convene at Lincolnton, Lincoln county, N. C., at the usual time, when and where we hope to receive your correspondence by letter and messengers May the grace of our Lord Jesus Christ be with you. Amen. L. M. BERRY, Mod.

J. R. LOGAN, Clerk.

E.

The Committee on the State of Religion submit the following report, viz:

Among some of the churches formerly in our union, the state of religion is not such as it should be. In many respects, like one of the churches of Asia, they have seemingly left their first love, and are in a lukewarm state; manifesting but little desire for the advancement of religion, either by their prayers, their liberality, or expression against the unfruitful works of darkness, for some of them, even in this day of gospel light, hold distillers, venders and drinkers of ardent spirits: and what is worse than all, some of them hold members *professing to be ministers*, who encourage and defend these things. But we hope the time has come, when every true minister will take the position of the Apostle Paul, and reason with the churches upon the subject of righteousness, temperance, and of a judgment to come, and when every true church will put away those abominations from amongst them: for we are happy to see and hear, that quite a number of them have taken an eminent position in this respect, and are striving together for the faith of the gospel. Some of the churches have enjoyed gracious revivals of religion, and have received considerable accessions to their numbers; and seem to be realizing the promises of God upon them and their children,

To God be all the glory. Amen.

Respectfully submitted, G. W. ROLLINS, Chairman.

F.

The Committee on Religious Periodicals submit the following report, viz:

Whereas, much good has been realized from perusing well conducted religious newspapers and other religious publications, your committee therefore recommend to our churches in union a spirit of liberality, in regard to patronizing our own denominational works, including books and papers. Almost any denominational work that may be desired, can be obtained on cheap terms at the South Western Publishing House at Nashville, Tennessee—Graves, Marks & Co., Publishers. The *Biblical Recorder*, our own State organ, is published at Raleigh, N. C., by brethren James & Walthall—terms, $2 00 a year—a newspaper of great merit, and well deserving patronage by the denomination.

The "Tennessee Baptist," by Graves, Pendleton & Hendrickson, Nashville, Tennessee, $2 00 per annum, is one of the ablest defenders of Baptist principles now published.

"The Commission," published in Richmond, Va.—a Monthly—is a periodical of sterling merit. Terms, $1 00 per annum.

The "Home & Foreign Journal," published at the same place, monthly, at 25 cents per annum, is a good little sheet, and worthy of patronage.

The "Children's Friend," published in Nashville, Tennessee, is an invaluable Sunday School paper, by Elder A. C. Dayton—terms, 25 cents per annum, monthly—and should be in every family.

Your committee urge upon the attention of the brethren those periodicals, and entertain the hope that they will take measures to give them a greater and more general circulation amongst our churches.

Respectfully submitted, A. A. McSWAIN, Chairman.

G.

The Board of Missions submit the following report, viz:

We appointed Elder W. Hill to preach monthly at Long Creek church on Saturdays, and at the town of Dallas on Sabbaths. We agreed to give him for that service one hundred dollars, he collecting such part of the amount from the church and congregations as he could during the year. Bro. Hill reports that he has complied with said appointment, and has had large and attentive congregations, with a good degree of seriousness, but no accessions to the church by baptism. He has collected on the mission field fifty dollars, and your Board has paid him $50, as in cash the balance of his salary. We also employed Elder L. M. Berry to preach monthly at the town of Newton, Catawba county, Ramsour's School House, and at Lebanon church. He reports that he has preached once in each month of the year at those places, attending at the two first named places on Sabbaths, had pretty large congregations, and is not without hope that some good has been realized from his labors. Your Board has paid him one hundred dollars in cash, and authorized him to retain whatever he collected in the field of his labors during the year.

Respectfully submitted,

J. SUTTLE,
P. R. ELAM,
R. T. HORD,
W. ROBERTS,
J. R. LOGAN.

STATEMENT OF MISSIONARY FUNDS.

Unexpended cash on hand last session,	$ 84 70
Paid on subscription of 1859 and churches this year,	123 55
Public collection on Sabbath,	18 93
R. M. Patterson on this year's subscription,	1 00
	$230 18
Paid Elder W. Hill $50, and Elder L. M. Berry $100,	150 00
Balance left,	$ 80 18
Due on subscription of 1858—A. Goodson $2, J. W. Murray $2, J. M. Roderick $2, M. T. Clarke $1,	7 00
Due on subscription of 1859—A. Goodson $2, M. Martin $5, G. M. Webb $2, J. W. Blanton $2,	11 00
Subscription of present session (see list),	102 00
Aggregate amount of funds,	$200 00

SUBSCRIPTION LIST OF 1860.

G. W. Rollins $3, D. P. Gold 2, J. C. Lattimore 5, J. R. Logan 5, J. M. Williams 2, C. Allen 5, P. R. Elam 5, J. A. Roberts 1, J. Hogue 2, Jas. Thorne 5, R. P. Patterson (paid) 1, R. Price 1, D. Kline 2, A. B. Blanton 2, J. Young 5, A. Hamrick 1, A. A. McSwain 1, W. H. Green 1, Dr. O. P. Gardner 2, G. B. Bridges 1, E. Durham 2, J. C. Moore 1, S. Baker 2, S. Jones 1, J. J. Hicks 1, R. K. Porter 2, S. H. Elliott 2, L. McSwain 1, Jas. Moore 1, A. M. Robison 1, A. J. Scoggin 1, S. Hawkins 1, T. Lovelace 1, N. Scoggin 1, W. A. Hawkins 2, R. P. G. Hicks 1, J. Suttle 10, Lincolnton Church, by Elder L. M. Berry, 10; Olivet, by D. Setzer, 5; Walls, by J. Davis, 3.—Aggregate, $102.

Free will offerings from churches made at this session not heretofore pledged:

Lincolnton,	$ 5 00
Lebanon,	11 20
Bethlehem,	5 00
Olivet,	15
	$21 35

CIRCULAR LETTER.

THE KING'S MOUNTAIN BAPTIST ASSOCIATION,

TO THE CHURCHES IN UNION, SENDING GREETING:

Dear Brethren:—According to an appointment of last year, we now address you upon "*the design and authority of Associations, and the true relations existing between them and the churches they represent.*"

In attempting to define Associations, we shall first define our position in relation to their design and authority. Associations consist of delegates chosen and recommended by the churches in union, who, when convened, organize themselves into what is commonly called an Advisory Council, by electing a Moderator and Clerk: they then transact such business as may legitimately come before them. If we are asked, however, for the Scriptural plan and authority for such organized bodies, we say the New Testament is silent on the subject: it is thought by some, however, the 15th chapter of Acts furnishes us a sufficient example at

least for Associations. But if the reader will take the pains to read the whole chapter, he will find the brethren at Antioch, who were Gentiles, were not willing to submit to circumcision and Moses' law, as some under pretended authority had taught them. Paul and Barnabas, therefore, took it into head to go up to Jerusalem to consult the mother church, about this question, because there abode her Apostles and Elders, all laboring under divine inspiration. With them, therefore, they came together in a church conference, and then and there decided that they had given no such authority; and after writing letters to Antioch, and to others concerned about the matter, appointed brethren to bear the same, who also should tell them the same by word of mouth. This council or conference then, was in every respect dissimilar to our Associations.

First. It was not an annual or a periodical meeting.

Second. It was not a meeting for business transaction, but simply a meeting to settle a theological question that had arisen.

But it may be asked, May we not now settle all our theological differences by a Council or an Association? We answer, No. We are not now divinely inspired as was the Apostles and Elders at Jerusalem.

We say, then, in settling all our theological questions, we must take them up to the Apostles and Elders, and let them settle them for us; i. e., let the New Testament Scriptures, which is the only sure rule of faith and practice, settle them for us. You ask, then, if the 15th chapter of Acts does not afford sufficient precept or example for Associations, why have them? Answer: We claim them upon the ground of expediency. Religion has its laws and promises, and they are given too by the Lawgiver in Zion, and these are as immutable and unchangeable as their author. Yet many things pertaining to the establishment and propagation of Christianity are of necessity left to be settled by time and circumstances; in a word, by expediency. Take for an illustration the following: We have no account of any houses of worship being erected in the days of the Apostles. Yet they were commanded to preach the gospel. Now if this could be done most successfully without houses, then it would be wrong to build and use them. But on examination, we find the Apostles at first had the free use of the Temple and Jewish Synagogues, but time and circumstances have made it expedient to build houses in which to worship God. Again, there was no religious Periodicals in the days of the Apostles. Yet we find them a matter of great expediency in disseminating religious truth all around, where it could hardly be said to be expedient for the living ministry to go. And again, no translations of the holy Scriptures were made in the days of the Apostles, and nothing said about it. Yet time and circumstances has made it, not only expedient, but a matter of absolute necessity, to translate the Scriptures into many different languages and dialects; and this is done in order to carry out successfully the great Commission of our blessed Saviour, to preach the gospel to every creature. We give yet another illustration. We perceive in this same Comanission of Christ to his Apostles, we are commanded to baptize all that believe. Well, every man of common Bible information knows that baptism means immersion and nothing else. The Saviour in the same Commission did not say to the Apostles or to the church make pools and dam up creeks and branches for this purpose; yet sometimes we find it necessary to do this in order to baptize those who believe through the preaching of the pure gospel. Then we maintain the churches have a right to organize themselves into associate bodies to carry out the Commission of Christ, on the ground of expediency. The fact is, if churches are authorized to do any thing for the promotion of Christianity, they are authorized to use combined effort, provided no law of Christ be violated; and

we maintain that none is violated in the organization of an Association, provided such bodies do not attempt to act beyond their proper sphere, or assume powers properly belonging to the churches in a church capacity only. The question then arises, What is, and what is not, the legitimate work of Associations? We maintain the proper work of an Association is to strive for the unity of the Spirit in the bonds of peace amongst the churches; the employment and sustaining of missionaries in destitute fields; to keep up our statistical accounts; to concentrate our efforts together for the advancement of the Redeemer's cause on earth, and for the deposition of the works of darkness; and finally "to provoke one another to love and good works."

We think, from all we can find of the doings of the first Associations, as given to us by history, the Baptists had no other object in view in their first organization. In Davis' History of the Welch Baptists we find an Association in existence in the first part of the sixth century holding a meeting on the borders of Herefordshire, Wales. History gives us but little of their doings more than to inform us that Austin, the Romish monk, appeared at that meeting and said he would propose three things to the Welch ministers and messengers of the different churches of the principality: first, he proposed infant baptism. In this he was immediately answered by the Welch Baptists that they would keep this ordinance as well as all other things as they had received them from the Apostolic age. On this Austin became exceedingly wroth, and influenced the Saxon pagans to murder 1,200 ministers and delegates there present. After this we lose sight of Associations until after the Reformation, when we again find Associations organized at Abergaverny, Monmouth Shire, Wales. On the 14th and 15th days of August, 1653, in this meeting, the principal business was Missionary work as History informs us. It was here proposed to revive the old plan of supporting ministers in weak and destitute churches. Whereupon Wm. Thomas was appointed missionary for six months and received from those churches about £10. From the foregoing facts the reader will readily see the old plan revived in the 16th century had for its object the support of the gospel in destitute places by the strongest churches aiding the weaker ones. Then the missionary cause is not a new thing as some vainly suppose, but the old plan revived; and we trust that this Association will never lose sight of this grand object—*the spread of a pure gospel*, until the kingdoms of this world shall become the kingdoms of God and of His Christ. Many churches and brethren, however, have fallen into a mistaken notion about the design and authority of Associations, and wish to use them only as courts of appeals as holding some kind of superior authority over the churches.—This has partly risen as we suppose from the unscriptural authority assumed by Councils, Synods, Presbyteries and Conferences, which assume to make laws, and settle difficulties for their churches or congregations.

Dear brethren, we say in positive terms with the Holy Bible before us, that this Association presumes to hold no such authority over God's heritage. We make no laws to govern the churches. The Bible alone affords a sufficient code for the government of God's people; and this is clearly taught by Paul, when he says to Timothy, his son in the gospel, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thereby furnished to every good work."—2nd Timothy, 3rd chap., 16th and 17th verses.

Christ, the head of the Church, has given to it its laws, the Church therefore has no right, neither has any of its functionaries to add to, take from, alter or

amend the same. Baptists have always been tenacious for the pure Scriptures as the only law to govern God's people in religious matters; and hence has arisen their opposition to the wicked practice of uniting Church and State. As we stated in the outset, the laws of God are immutable and unchangeable. In the 18th chapter of Matthew we have the law for dealing in private offences which is as follows, "Moreover if thy brother shall trespass against thee go and tell him his fault, between thee and him alone, if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" That is, excommunicate him; which is the final issue of the whole matter. No intimation whatever is given by the Saviour that either party may, if he or they be dissatisfied with the decision of the church, appeal to some higher authority. And again, in public offences, as in the case of the incestuous person in 1st Corinthians 5th chapter, 4th and 5th verses, we are taught "in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." No law for an appeal appears in this case, but the trial is final. The church then is the highest ecclesiastical authority on earth, and has no original or independent sovereignty of her own that she can delegate to any one else. This arises from her independent form of government--one church not being bound by the act of another, especially when said acts are unscriptural and wicked. This being the case, there is therefore no necessity for appeals to Associations. If a member or members feel that they have been wickedly and unscripturally dealt with and excluded, it is his or their duty to go to the church thus dealing, and remonstrate with them; and if she still persist in his or their exclusion, he or they may then lay the matter before another church, which may in its independency and discretion restore the excluded member or members. We would not advise this course, however, until the last named church has made herself fully acquainted with all the facts of the case, and then faithfully labored with the excluding church. Then if in the opinion of the church to which the excluded member or members have applied, the excluding church acted wicked and unscripturally, she may receive them into her fellowship.

We do not think the wicked and unscriptural acts of one church can bind the acts of every other church. If so, every church must act wickedly because one church has chose to do so.

We do say then, according to the laws of Christ, one Church is not, bound by the sins of another church. The facts of the case are about these; if a Church in her independency wickedly and unscripturally excommunicates a member from her fellowship, another church in her independency may righteously restore him to fellowship, and yet no right of any church is by this act violated. In conclusion, we then say, the churches in their associate capacity have a right to say what Churches may be admitted into the confederacy and what churches shall not; and in cases of divisions among churches where both parties shall send up a letter and delegates to the Association, she may decide which, if either party, she will receive into her confederacy, and, in doing this, she is certainly not interfering with the internal rights of any church.

Our earnest prayer to God is that peace and prosperity may long continue to abound among the churches composing this and similar bodies. Amen.

L. M. BERRY, Mod.

J. R. Logan, *Clk.*

Churches.	Post Offices.	Supplies.	S. of W'd.	Clerks.	Delegates' Names. Ordained Ministers in SMALL CAPITALS, Licensed Preachers in *italics*, Laymen in Roman letters. Those marked thus * were rejected.	Baptized.	R'd by l'r	Dismiss'd	Restored.	Excluded.	Dead.	Total No.	Contributions.
Buffalo,	Erwinsville,	G W Rollins,	4	W Hamrick,	F S Ramsour, Young, Hamrick, Turner, Porter,	23	3	9	..	1	4	245	$ 3 50
Sandy Run,	Mooresboro,	G W Rollins,	3	W B Lovelace,	G W ROLLINS, A A McSWAIN, W B Lovelace, M D Padgett, W McKinney,	8	2	7	.	2	2	208	2 50
Zion,	Shelby,		1	A J Irvin,	R POSTON, S Poston, as last year,							135	2 05
Zoar,	Shelby,	J Suttle,	2	J Hogue,	J R Logan, J Hogue, S H Elliott,			1	..	2	1	119	1 50
Double Springs	Camp Call,	J Suttle,	2	W M Gold,	J SUTTLE, A Blanton,* Washburn* Hamrick,*	8	1	...	1	1	2	163	1 95
*Bethel,	Oak Spring,	D Pannell,	1	A Harrill,	D PANNELL*, as last year,							59	
Boiling Springs	Mooresboro,	W McSwain,	1	J Green,	A Hamrick, W H Green, E Durham,	5	2	1	..	1	2	127	1 50
Mount Sinai,	Erwinsville,	J J Jones,	3	J Randall,	L McSWAIN, J Harrill,	5	..	4	..	..	1	65	75
New Bethel,	Gardners Ford	P R Elam,	3	R T Hord,	P R ELAM, J M WILLIAMS, W B McCall, D Cline,	...	2	5	1	1	4	199	2 00
Mount Pleasant	Nicholsonville	W McSwain,	2	T D Scruggs,	J M Hamrick, D H Green,	...	2	6	..	1	..	65	85
*Beaver Dam,	Shelby,	A A McSwain,	4	J T Harrill,	W McSWAIN, *M Pannell*,	1	.	5	..	..	..	83	
Pleasant Hill,	Petersburg,	J Suttle,	3	J A Roberts,	J A Roberts, S A Wilson, C Allen,	...	7	4	..	1	..	110	1 85
High Shoal,	High Shoal,	W McSwain,	4	J A Wall,	J A Wall, N Dobbins,	6	3	6	..	1	..	81	1 55
Mount Vernon,	Seagle's Store,	J F Leath'rm'n	4	M F Hull,	J F LEATHERMAN, D Knipe,	...	..	2	..	4	..	60	70
Mount Paran,	Harmony, S C	L McSwain,	3	J Starnes,	J J JONES, A W Holt,	6	5	2	2	1	..	98	1 50
Corinth,	Seagle's Store,	J F Leath'rm'n	1	A L Johnson,	Letter,	1	1	2	..	2	..	42	75
Big Spring,	Polkville,	G W Rollins,	2	J W Price,	J C Lattimore, R Price,	4	7	36	..	1	..	73	1 50
*Sandy Plains,	Camp Call,	D Pannell,	3	J B Walker,	Jesse Walker*, as last year,							69	
New Prospect,	Shelby,		1	J C Hoyle,	J C Hoyle, J L Ledford, V H Elliott, A Beam,	1	1	38	1	6	1	151	2 35
Bethlehem,	White Plains,	R P Logan,	4	B Goforth,	R P LOGAN, R U Patterson,	...	3	...	..	..	1	83	1 50
Long Creek,	Dallas,	W Hill,	1	E H Withers,	W C Weathers,	...	1	2	..	2	1	78	1 00
*Walls,	Oak Springs,	D Pannell,	4	J Smart,	Samuel Melton,* J Smart*,	..	2	13	..	2	..	87	
Olivet,	Long Island,	L M Berry,	1	J Brown,	W S Litton, D Setzer,	20	1	3	..	1	1	68	2 00
St. Johns,	Mull Grove,	A Hilderbran,	1	R Talant,	No return, as last year,							50	
Lebanon,	Mountain Cr'k		4	A Goodson,	No return, as last year,							31	
Concord,	Webb's Ford,	G W Rollins,	1	G M Webb,	Dr O P Gardner, W S McArthur,	4	8	1	1	..	1	61	1 00
Thesalonica,	Jacob's Fork,	L M Berry,	3	J J Hicks,	J J Hicks, S Baker,	4	5	...	..	..	1	66	1 70
Lincolnton,	Lincolnton,	L M Berry,	4	R W Cauble,	L M BERRY, R W Cauble,	14	1	1	..	..	..	33	1 50
Zion Hill,	Camp Call,			M Gold,	D P Gold, J M Chitwood,	...	...	...	..	..	..	37	50
					Dr Williams $1 J Green etal 60c, E Hawkins 50c	...	...	...	..	..	..	...	2 10
*Withdr'n fr'm						110	58	148	6	30	22	2746	$38 10

1861

MINUTES

OF THE

TENTH ANNUAL SESSION

OF THE

KING'S MOUNTAIN

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

LINCOLNTON, LINCOLN CO., N. C.,

On Friday before the 4th Sunday in October, 1861,

AND DAYS FOLLOWING.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1861.

Proceedings.

Friday, October 25th, 1861.

The Association convened according to adjournment last year, and the introductory sermon was delivered by Elder R. P. Logan from John 3 : 7—"Marvel not that I said unto thee, ye must be born again."

After prayer by Elder G. W. Rollins, a recess of 30 minutes was taken for refreshment; when the delegates from the churches again re-assembled in the house, and Elder L. M. Berry led in prayer, and then proceeded to organize the Association.

Brethren F. S. Ramsour and J. W. Green were nominated as reading clerks, when the churches were severally called, their correspondence received and read, and statistics minuted.

On motion, the committee sent last year to Zion and Walls churches, had leave to report, which was adopted, and reports ordered to be printed. (See Appendix A and B.)

On motion, opened a door for the reception of churches desiring to join our union; when the church at Bethel, a new constitution, situate in Iredell county, N. C., applied for membership, and was cordially received.

Elected Elder L. M. Berry, Moderator, and Brother J. R. Logan, Clerk.

Called for correspondence from sister Associations, and received from the Gren River Association, a letter by the hands of Elders Lewis McCurry and A. J. Cansler.

From the Broad River—a letter and package of minutes by their messengers, Elders D. Wray and B. Bonner and Bro. T. H. Mulluiax.

From the Bethel—a letter, but no messenger.

From the Catawba River—a letter and package of minutes, and Brother J. Broomfield messenger.

Appointed Elder G. W. Rollins, J. W. Green, D. Setzer, with the Moderator and Clerk, a committee of Arrangement.

Appointed brethren G. M. Webb, A. Beam, and W. S. Litten a committee to arrange preaching during the session,

with instructions to confer with the Eldership of the Lincolnton church.

On motion, the Association adjourned to meet again at 9 1-2 o'clock A. M. on to-morrow, with an agreement to spend 30 minutes in solemn prayer in behalf of the soldiers now engaged in defending the rights and liberties of the Southern Confederacy before taking up the business of the Association. Elder L. McCurry led in prayer.

SATURDAY, 9 1-2 o'clock A. M.

The Association convened in prayer meeting according to adjournment, and Elders L. McCurry and P. R. Elam led in prayer in behalf of the Confederate army; after which the Association resumed business, Elder G. W. Rollins leading in prayer.

The roll of delegates was called, and absentees marked by the Clerk.

The journal of yesterday's proceedings was read and approved.

On motion, the committee of Arrangement reported a plan of business and were discharged.

On motion, the old Constitution, Rules of Order and Abstract of Principles, and also, the new Constitution as reported by the committee of last year, were read by the Clerk.

On motion, the Moderator announced the following committees, viz:

On Union Meetings—Brethren W. B. Lovelace, W. S. Litten and W. Alexander.

On Finance—Brethren F. S. Ramsour, A. Clark and G. M. Webb.

On Temperance—Brethren W. W. Green, E. J. Lovelace and R. U. Patterson.

On Ministers and Deacons' Meetings—Brethren J. W. Green, H. C. Caldwell and W. Hamrick.

On Domestic Missions and State of Religion amongst the Churches—Elders P. R. Elam, R. Poston and Bro. D. Cline.

On Corresponding Letters and Minutes—Brethren J. J. Hicks, W. Smart and J. A. Parker.

On Obituaries—Elders G. W. Rollins, A. A. McSwain, P. R. Elam. On motion, the Moderator was added to the list, and brethren L. McCurry and A. J. Cansler requested to assist the committee.

On motion, read and adopted the Circular Letter prepared by Elder G. W. Rollins.

Elected Elder G. W. Rollins to preach the Missionary sermon at the next session of the Association.

Elected Elder P. R. Elam to preach the sermon introductory to the next Association. Elder L. M. Berry alternate.

Elected Brother J. R. Logan to write the Circular Letter for next year, and chose his subject.

Recess 1 1-2 hours for refreshment.

Met again, and Elder R. Poston led in prayer, when the Association resumed business.

The Committee on Union Meetings reported that they had arranged that only one Union Meeting be held for next year, and that the same be held with the Sandy Run Church, commencing on Friday before the 3rd Lord's day in August next.

The Committee on Ministers and Deacons' meetings, reported that they had arranged that a meeting of Ministers and Deacons be held at the same time, at the same Church; which report was concurred in by the Association.

The following brethren were then appointed to attend the meeting as above arranged, viz: Elders G. W. Rollins, P. R. Elam, R. P. Logan, A. A. McSwain, and R. Poston.

The following brethren were appointed Corresponding Messengers, viz: to the Green River, (which convenes at Cool Spring Church, Rutherford County, N. C., Friday before 2nd Sabbath in October next.)—Elders R. P. Logan, G. W. Rollins, A. A. McSwain, R. Poston, L. M. Berry, and brethren J. C. Lattimore, J. W. Green, G. M. Webb, W. B. Lovelace, and J. R. Logan.

To the Broad River, (which convenes at Bethesda, Spartanburg District, S. C., on Friday before the 4th Sabbath in August next)—Elders P. R. Elam, R. P. Logan, R. Poston, and brethren J. C. Lattimore, W. W. Green, and J. R. Logan.

To the Bethel, (which convenes at Beaver Creek, Chester District, S. C., Friday before the 4th Sabbath in September next)—Elders A. A. McSwain and P. R. Elam.

To the Catawba River, (which convenes at Zion, Burke county, N. C., Friday before the 2nd Sabbath in October next)—Elders A. Hilderbran, G. W. Rollins, Bro. D. Setzer.

The committee on Temperance reported, which was adopted. (See Appendix, letter C.)

The committee on Corresponding Letters and Minutes reported, recommending more faithfulness on the part of corresponding messengers, and also recommending that an epis-

tolary correspondence be opened by this body with the Brown's Creek Association. (For corresponding letter, see Appendix D.)

The committee on Finance reported $27 90 contributed by the churches for minutes. Whereupon, the Association ordered that the clerk have as many copies of the Minutes and Circular Letter of this session printed and distributed among the churches as the funds will pay for, after retaining $10 for his services.

Our Presbyterian and Methodist friends tendered their respective houses of worship to the use of the body on the Sabbath for Divine services, which were cordially accepted.

The committee on Preaching reported their arrangement for the Sabbath as follows, viz: Elder L. McCurry to preach at the Presbyterian church at 10 o'clock A. M., and Elder L. M. Berry to preach the Missionary sermon at the same hour at the Methodist church; after which, a public collection to be taken up for Domestic Missions. Elder A. J. Cansler to preach at the Presbyterian church at 2 o'clock P. M., and Elder B. Bonner to preach at the same time at the Methodist church. After prayer by Elder B. Bonner, the Association adjourned until 9 o'clock A. M. on Monday morning next.

SUNDAY, 27TH.

The pulpits of the Presbyterian and Methodist houses of worship were occupied by those appointed to preach: two sermons were delivered at each house, and at night a sermon was delivered by Elder A. J. Cansler at the White church.—The congregations although comparatively small, were well ordered and attentive. The word was exhibited with faithfulness and zeal, with some apparent good effect; and we hope many will have it to say in the sequel of the meeting, "it was good to be here." A public collection amounting to $18 for Domestic Missions was taken up at the close of the services at the Methodist church.

MONDAY, 28th.

The Association met according to adjournment. Prayer by Elder B. Bonner.

The roll was called, and a quorum of delegates being present, the Association proceeded to business.

The Treasurer of the Missionary Board, reported cash on hand at this session, $ 80 18
Unpaid subscriptions, 120 00

Aggregate amount of funds, $200 18

Elder L. M. Berry, having labored as a missionary, six months of the past year in the same field as occupied in 1859, the Treasurer was therefore, ordered to pay him the sum of $50, which was done; which being deducted, leaves an unexpended balance of cash on hand amounting to $30 18.

On motion, the Moderator appointed Elder P. R. Eram, A. Goodson and W. S. Litten a committee to nominate a missionary Board for the ensuing Associational year, who appointed J. R. Logan, Sr., J. C. Lattimore, W. B. Stroud, J. W. Green.

The report of the revision committee on the Constitution was read by the Clerk and adopted by the body, ayes 16, nays 13. The old Constitution was therefore superceded.

The committee on Domestic Missions and State of Religion amongst the Churches reported, which was adopted. (See Appendix E.)

The committee on Obituaries reported. (See Appendix F.)

Zion church petitioned for a letter of dismission to join Broad River Association, but not giving satisfactory statements, her petition was rejected.

On motion the following resolutions were adopted, viz:

Whereas, At the last session of this body, we were from a sense of duty constrained to withdraw from the churches at Bethel, Beaverdam, and Sandy Plains, by reason of their refusal to adopt, and carry out the principles of Temperance as embodied in the resolution adopted by this body at its session of 1859; and whereas, since our last session, the churches at Boiling Spring, Mount Sinai, Mount Pleasant, High Shoals and Mount Paran, have rent off from our union, and leagued with those churches already withdrawn from for the ostensible object or purpose of forming themselves into a separate Association with anti-temperance proclivities; which act if consummated will be irregular, and contrary to the usages of Baptists in good order and orthodox standing. Therefore be it

Resolved, By this Association, That the churches above named, in such new and spurious organization, shall be no longer recognized by this body as orthodox: and we hereby ignore all intercourse and christian correspondence with them for the future, while they remain disorderly, and caution our sister Associations with whom we correspond, to hold them at a distance as a heterodox and disorderly body.

Resolved, That in all the recent battles fought and won by the Confederate army since the commencement of the present unjust and unholy war upon the South by the abolitionists of the North, this Association recognizes the finger of God in his special providence, interposing in our behalf,

See constitution in full Minutes of 1860 Page

as an oppressed section or nation; for which, as a christian body, we feel it to be our duty, in deep humility, to return thanks to the supreme Ruler of the universe, whose right and prerogative it is to control not only the actions and destinies of men, but also of nations. We therefore agree to set apart the 25th of December, and 1st day of January next, as days of fasting, humiliation and prayer, and hereby request the Pastors and Supplies of churches in our Union, to assemble their congregations at their respective houses of worship on the days set apart for the worship of God. And we further invite the co-operation of all those who love God, and our country in invoking his blessings upon our army and the cause of the oppressed; that He may thwart the evil machinations of our enemies, give them better hearts and purer dispositions towards us, and finally restore peace and harmony to our once happy, but now distracted and bleeding country.

Resolved, That the thanks of this body are due, and hereby respectfully tendered to the brethren and citizens of the town and surrounding vicinity of Lincolnton, for the very urbane and hospitable manner in which they have accommodated the delegates and messengers of this Association. And we also return our thanks to our Presbyterian and Methodist friends for their kindness in tendering to us their respective houses of worship for divine service on the Sabbath. May the choicest blessings of heaven rest upon them.

Resolved, That the next session of this body be held with the church at New Bethel, 15 miles North of Shelby, in Cleveland county, N. C., at the usual time in 1862.

After the reading of the Minutes, Bro. Broomfield prayed, and the Association adjourned to the time and place above-named.

L. M. BERRY, Moderator.

J. R. LOGAN, Clerk.

CIRCULAR LETTER.

To the King's Mountain Baptist Association:

Dear Brethren,—We propose to write a brief essay on the subject of christian love, as it stands revealed to us in the Scriptures. Christian love then is a gracious principle wrought in the soul by the power of God through the means of his grace, which incline its subject to obey Christ, and study to promote his cause, and advance his kingdom on the earth, and to seek the good and welfare of all men everywhere. We are told in the Scriptures that "God is love, and that he that dwelleth in love, dwelleth in God, and God in him;" hence we find that this love is reciprocal, flowing first from the great Source and Fountain of eternal life, to the perishing, fallen and ruined sons and daughters of men, especially to them that believe in his name, for says the Apostle John to his brethren, "we love him because he first loved us, and washed us from our sins in his own blood."

When God spoke to Israel of old, he said, "he had loved them with an everlasting love, and that with loving kindness he had drawn them;" and again, it is said, "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We also learn that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved."

We find then that this love is like its Author, of an unchangeable, and everlasting duration; extending over all the earth, and is sufficient to cover every sin, reaching from eternity to eternity, and saving to the uttermost, all that come unto God by, or through its channels.

So, dear brethren, we would now say, may its heavenly influence ever dwell upon our hearts, and sanctify our minds, until in the spirit of the Poet we can all exclaim:

> "Oh for this love, let rocks and hills, their lasting silence break,
> And all harmonious, human tongues, the Saviour's praises speak."

Now, if God, so loved us, we ought also to love one anoth-

er, "for every one that loveth him that begat, loveth him also that is begotten of him," "and we know that we have passed from death unto life, because we love the brethren," "he that loveth not his brother abideth in death; and again, "by this shall all men know that ye are my disciples, says Christ, if ye have love one to another," and we understand that we are to love, not in word, and in tongue only, but in deed and in truth, not as Cain who slew his brother because his own works were evil, and his brother's righteous.

Christian love induces us to love the Lord our God with all our heart, and with all our soul, and with all our strength, and our neighbor as ourselves, and to do unto all men as we would they should do unto us. In this sense it is, and no other, that love is said to be the fulfilling of the whole law. Let us henceforth double our diligence in exercising this heaven-born principle, that we may more fervently love one another with pure hearts, "thereby being enabled to lay aside all malice and guile, and hypocricies, and all manner of evil speakings, and as new-born babes desire the sincere milk of the word, that our growth in grace may be more abundant; going on to perfection, adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity,"—thus enabling us to serve God consistently with reverence and godly fear, ever mindful of the fact that we are not our own, but that we have been bought with a price, and should therefore glorify God in our bodies and in our spirits which are His; showing by our chaste walk and godly conversation, that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, knowing that against such there is no law; thus making our faith and works harmonize in the true spirit of the Gospel, until every minister and every church of Jesus Christ can exclaim with one heart and one voice, in the language and spirit of the Psalmist David, when he said, "Behold how good and how pleasant it is for brethren to dwell together in unity." Then shall the world be constrained to say, see how these brethren love one another; for it is by these things that all men are to know that we are the disciples of Christ, and if we love one another we also are to know that we are his disciples, for we understand this to be the true witness in the breast of every saint.

L. M. BERRY, Moderator.

J. R. LOGAN, Clerk.

Appendix.

A.

The committee appointed at last session to visit and look into the standing at Wall's church, upon the subject of Temperance, beg leave to submit the following report:

We met at Wall's Meeting House on the 28th and 29th days of December, 1860, and, after a full and fair investigation of all the facts presented, find 26 white members beside three colored, standing firm upon the subject of Temperance, and laboring to carry out the resolution of your body at its session in 1859, including three deacons of said church. We also ascertained the facts connected with the transaction of said church prior to the meeting of the committee as follows: That at the November meeting the church met, but having no regular supply, did not sit in conference, and as the 26 members understood, agreed to have no meeting until the meeting of the committee. But at the time of the December meeting, that part of the church opposed to Temperance met, preferred charges, and excluded, or *pretended* to exclude the eight members petitioning your body for a committee, which they did, as they confessed to the committee, for the enormous crime of joining the temperance party (?) And all this business transaction was done, with a man presiding as Moderator, whom your body decided at its last session, was in disorder; and moreover, the said anti-temperance part of the church holds and refuses to surrender the church-book, and although the keys, with the house, were in the possession of the Temperance part of the church, the Anties have fastened the house with three additional locks, and when we met, obstinately and wickedly refused to let the committee or the congregation enter the house. The committee, therefore, have no hesitancy in pronouncing the 26 white members with the 3 colored, as the regular Baptist church at Wall's, and the anti-temperance party as a rebellious faction in gross disorder, and not worthy the name of "Baptist."

Respectfully submitted.

L. M. BERRY,
G. W. ROLLINS,
J. C. LATTIMORE.

B.

The committee appointed by your body at its last session to visit and look into the standing of Zion church, upon the subject of Temperance, beg leave to submit the following report:

We met with the aforesaid church on the 26th day of December, 1860. The church kindly received the committee, and then presented us with the records of the church, containing a strict temperance resolution, with an assurance on her part, that the same should be carried out. The church then preferred charges against six of its members for distilling and vending ardent spirits, two of whom were immediately excluded. The cases of the others were continued until their next regular conference. The committee, therefore, would fain hope that the church will immediately redeem herself from the blighting thraldom of Alcohol.

Respectfully submitted.

L. M. BERRY,
G. W. ROLLINS,
J. C. LATTIMORE.

C.

TEMPERANCE.

Your committee, beg leave to submit the following report, viz:

There appears to be some dissatisfaction among some of the churches on this question, which we are sorry to see. The question to be asked, is, are the principles contained in the temperance resolution passed by this body at its session in 1859, scriptural or not? No one will dare to say that they are anti-scriptural. If then our position on this question is scriptural, it must be maintained, if it should be in our separation with many of our once highly esteemed brethren. It is much preferable and profitable, to please God, than some of our unstable members. Let us never yield an inch. Victory is certain.

There are many ways by which some of our brethren avail themselves of dodging the standard, raised by us on this question, by the use of medicines. Oh! hypocrite! better that you had never professed such a noble cause, that you now so

much abuse. Brethren, be steadfast, unmovable, always abounding in the work of our Lord; for as much as you know that your labour is not in vain in the Lord.

Respectfully submitted.

W. W. GREEN, Chm'n.

D.

CORRESPONDING LETTER.

The King's Mountain Baptist Association to her corresponding sisters in union, sendeth christian salutation, Greeting.

Dearly Beloved Brethren:—We have again, through God's providence, been permitted to assemble together in an associate capacity with the church at Lincolnton; and, we are happy to inform you, that we have had a very pleasant, and we hope profitable session. Some of our churches in union report prosperously while others appear to be in a cold and languid state. Eight of the churches formerly in union with us, having made a stumbling block of our action upon the subject of Temperance, have gone out from among us to set up for themselves. We very much deprecate the act of our brethren in their revolutionary project, and, would fain hope, that on proper reflection, they will see the impropriety and folly of their course. While, however, they continue to persist in their reckless and disorganizing course, we can but consider them as being in disorder, and consequently can not hold christian intercourse with them. Being fully sensible of the disastrous consequences of dram-drinking by professing christians to the church of Jesus Christ, and, thoroughly convinced, as we are, of our course being the only safe one, it can not, therefore, be presumed or expected, that we should be influenced to recede from it. We expect to maintain our position, God being our helper. We hope, therefore, our brethren, with whom we correspond, will render us such assistance as they may be able, to carry out the great principles for which we are contending. Our minutes will serve to communicate to you more fully, our situation and standing as an association to which you are referred.

Our next session will be held with the New Bethel church, about 15 miles north of Shelby, Cleaveland county, N. C., commencing on Friday before the 4th Lord's day in October 1862, when, and where we shall be happy to receive your

correspondence, either by letter or messenger, or both. May the God of all grace, continue to prosper his cause on the earth; and may the time speedily arrive, when our once happy and prosperous country will be relieved from the thraldom of war, and be again restored to peace and harmony; and the cause of Christ be made to flourish and shine with greater lustre and briliancy, is the prayer of yours in Gospel bonds.

L. M. BERRY, Moderator.

J. R. Logan, Clerk.

E.

REPORT ON MISSIONS, ETC.

We are sorry to say we are rather in a lukewarm condition on account of the war excitement into which we have been so deeply plunged. There has, owing greatly to this fact, been but very little done in the shape of missionary labor. Our brother Berry preached in the destitute fields until July last, then left all and went to the war, leaving the mission now under the care of the Association vacant and unoccupied.—But amidst all, we have had some good meetings, and a goodly number notwithstanding, have been converted and added to the church of Christ; for which we should feel thankful to God. There seems to be some dissatisfaction among the churches on account of our course in relation to temperance; and some have refused to come up to the standard and identify themselves with us. Our duty, however, will obviously be, to strive to reclaim those churches from the error of their ways, not by conniving at their sins, but by being steadfast in the faith, and by preaching the truth to them, as revealed in the Bible. Respectfully submitted,

P. R. ELAM, Chairman.

F.

REPORT ON OBITUARIES.

The committee on Obituaries in the discharge of their duty have endeavored to ascertain, and bring to the notice of the association, those brethren belonging to the body, who have died during the past associational year; and are much pained to chronicle the death of our much esteemed brethren, Elder Joseph Suttle and deacon Wm. Covington, both of whom, by the relentless hand of death, have fallen the past year. Elder

Joseph Suttle was a faithful minister of Christ; about 35 years of age; was baptized in the year 1846 by Elder J. M. Webb into the faith and fellowship of the baptist church of Christ at Concord, Rutherford county, N. C., of which county he was a native citizen; and soon after, commenced preaching the unsearchable riches of Christ. As a preacher he was zealous and energetic; mild and courteous; his discourses were directed to the heart as well as the head: and scarcely ever failed to make a good impression. Where he labored, he was indefatigable in the ministry, laboring day and night in the cause of his Heavenly Master. But few, if any, had a larger number of seals to his ministry than brother Suttle. He was instrumental in bringing a large number of young persons to the knowledge of the truth as it is in Jesus; who are now in the fold, calling him blessed.

By his faithfulness, upright and honest walk among men, he established for himself a name and character that will live to bless his posterity, while he rests in the silent grave, which, while living, he often referred to as his resting place from the cares and turmoils of this troublesome world.

He died on the 26th of May last, in the full assurance of a blessed immortality. "Blessed are the dead who die in the Lord: yea saith the spirit, that they may rest from their labors, and their works do follow them."

Brother Covington was a father in Israel, having lived for half a century a pious and orderly member of the church; discharging the duties of a deacon for many years. His godly walk and conversation was known to many; while temperance was conspicuous among the christian virtues that adorned his character. He was an honest man.

Your committee further recommend the adoption of the following:

Resolved, That this association, together with the baptist denomination at large, have sustained a great loss in the death of our brethren; and especially in that of Elder Joseph Suttle, who was, at the time of his death, in the prime and vigor of life, and actively engaged in the duties of the Gospel ministry. We sincerely sympathize with the family and friends of our deceased brethren, and hereby tender to them our condolence and warmest sympathies in their bereavement, alike distressing to them and to us.

Respectfully submitted,

P. R. ELAM, Chairman.

STATISTICAL TABLE.

CHURCHES.	POST-OFFICES.	SUPPLIES.	S. of Pr.	CLERKS.	DELEGATES' NAMES. Ordained ministers in *italics*, Laymen in Roman letters.	Baptized.	Rec'd by letter	Dismissed.	Restored.	Excluded.	Dead.	Total number.	Contributions.
Buffaloe,	Erwinsville,	G. W. Rollins,	4	W. Hamrick,	F S Ramsour, W Hamrick, Dr J G Davis,	..	3	8	..	..	..	234	$ 3 00
Sandy Run,	Mooresboro',	G. W. Rollins,	4	W. B. Lovelace,	*G W Rollins, A A McSwain,* W B Lovelace, W B Stroud, J C Moore	6	10	5	..	3	4	208	2 50
Zion,	Shelby,	R. Poston,	1	A. J. Irvine,	*R Poston,*	11	..	7	..	6	..	131	1 30
Zoar,	Shelby,	B. Bonner,	1	J. Hogue,	S H Elliott, J R Logan,	2	2	2	..	4	..	119	1 20
Double Springs	Camp Call,	G. W. Rollins,	2	W. M. Gold,	E J Lovelace, J W Hamrick,	..	3	5	..	1	1	129	1 15
New Bethel,	Gardener's Ford,	P. R. Elam,	3	R T. Hord,	*F R Elam,* W B McCall, D Cline,	1	4	2	1	5	..	194	2 00
Pleasant Hill,	Petersburg,	D. Wray,	3	S. Putman,	R Bell, S Putman,	13	2	..	..	3	1	121	2 00
Mount Vernon,	Scagles Store,	J. F. Leatherman,	4	M. F. Hull,	No representation,	..	1	3	..	39	..	20	40
Corinth,	Scagles Store,	J. F. Leatherman,	1	A. L. Johnson,	H N Ritchie,	..	2	2	..	1	..	41	50
Big Spring,	Polkville,	G. W. Rollins,	2	S. C. Gettys,	J C Lattimore, B A Jenkins,	..	..	5	..	4	1	62	1 50
New Prospect,	Shelby,	J. M. Williams,	1	J. C. Hoyle,	J L Ledford, A Beam W Alexander	20	7	6	2	3	1	172	2 00
Bethlehem,	White Plains,	P. R. Elam,	4	B. Goforth,	*R P Logan,* R U Patterson,	..	1	..	..	..	..	81	1 50
Long Creek,	Dallas,	R. P. Logan,	1	E. H. Withers,	J Ramsey,	..	..	3	1	3	..	80	50
Walls,	Oak Spring,	G. W. Rollins,	1	J. W. Green,	J W Green, W Smart,	..	..	1	..	2	..	26	1 00
Olivet,	Sherrill's Ford,	L. M. Berry,	1	J. Brown,	W S Litten, D Fisher,	2	1	30	..	2	1	37	70
St. Johns,	Mull Grove,	A. Hilderbran,	1	R. Talant,	*A Hilderbran,* W Stamey,	22	3	..	1	..	2	76	1 20
Lebanon,	Mountain Creek,	L. M. Berry,	1	A, Goodson,	A Goodson, H Caldwell,	2	1	..	..	..	..	29	50
Concord,	Webb's Ford,	G. W. Rollins,	1	G. M. Webb,	G M Webb,	4	..	2	..	8	..	54	95
Thessalonica,	Jacob's Fork,	L. M. Berry,	3	J. J. Hicks,	J J Hicks, H Rhodes,	..	..	1	..	2	..	63	1 05
Lincolnton,	Lincolnton,	L. M. Berry,	4	J. A. Parker,	*L M Berry,* J A Parker,	2	..	5	..	..	..	30	1 20
Zion Hill,	Camp Call,	A. A. McSwain,	1	W. W. Green,	W W Green,	..	..	2	..	1	1	33	75
Bethel,	Rock Cut.	L. M. Berry,	1	A. Clark,	D Setzer, A Clark,	..	..	..	..	..	..	27	50
					Members of Boiling Springs 50 cts.	85	40	89	5	87	12	1967	$27. 40

MINUTES

OF THE

TENTH ANNUAL SESSION

OF THE

CONSTITUTIONAL

KING'S MOUNTAIN BAPTIST ASSOCIATION,

HELD WITH THE

BETHEL CHURCH,

RUTHERFORD COUNTY, N. C.,

OCTOBER 26th, 1861, AND DAYS FOLLOWING.

PROCEEDINGS.

FRIDAY, Oct. 25, 1861.

The Association met according to appointment.

The introductory sermon was preached by Elder Dove Pannel, from 5th chapter and four first verses of first Peter.

After a recess of 30 minutes, for refreshment, the delegates re assembled in the Meeting House. Prayer by Elder Louis McSwain. Appointed Elder D. Pannel Moderator, and A. Harrill, Clerk protem.

The Churches were called to order by the presiding officer, when letters were handed in from the following Churches, viz:

Boiling Springs, Bethel, Mount Paran, Sandy Plains, Wall's, Mount Pleasant, Mount Sinai, Beaverdam, High Shoals, and the state of the Churches minuted. The Association then proceeded to ballot for Moderator and Clerk, when Elder Dove Pannel was duly elected Moderator and brother A. Harrill Clerk, whereupon the door was opened for the reception of Churches, when Mount Harmony, a new constituted Church in Rutherford county, N. C., made application by letter and delegates, A. Taney and Leonard Yetton, and was received.

Appointed brother Louis McSwain, Wm. McSwain, Martin Pannel, Dove Pannel and A. Harrill, a Committee of Arrangements, with instruction to report on to-morrow.

On motion adjourned till to-morrow morning 10 o'clock. Prayer by Elder Wm. McSwain.

SATURDAY MORNING, Oct. 26th, 1861.

Met according to adjournment. Prayer by Elder Dove Pannel.

Called the roll and found all the delegates to be present.

The Committee of arrangements reported. Their report was adopted and they were discharged.

The Constitution and Rules of Decorum of the King's Mountain Association was read, and ordered that they be printed in connection with the Minutes. Also the abstract of principles.

Called for letters of correspondence from Broad River, received none, from Bethel none. Catawba none, Taylorsville none.

A Committee was appointed to write a letter of correspondence to be printed with the Minutes

Appointed Elder Louis McSwain, Dove Pannel and Martin Pannel.

The Moderator announced the following Committees:

To redestrict the Association, Elder Wm. McSwain, brothers A. Gettys and John Harrill.

On Union Meetings, bros. J. A. Wall, Wm. H. Carrol and A. Tony.

On Finance, A. Gettys, J. M. Good and J B. Walker.

On Temperance, Elders Dove Pannel, Wm. McSwain, Louis McSwain, Martin Pannel and brother A. Harrell.

The Committee on Finance reported that they had received $20.15 from Church and individuals, and was discharged.

Elders D. Pannel, Wm McSwain Louis McSwain and Martin Pannel, was elected to preach on the Sabbath, and make their own arrangements.

Elder Louis McSwain was elected to preach the Introductory Sermon next year, and Wm. McSwain, alternate.

Elder D. Pannel was elected to prepare a circular letter to be read before this Association at its next session and select his own subject.

The next session of this body will be held with Mount Sinia Church, Cleaveland county, N. C, on Friday before the 4th Lords day in October, 1862, about 1½ miles East of Ellises Ferry, on Broad River.

The Committee to redestrict the Association reported and was discharged.

See Appendix A.

The Committee on Temperance reported and was discharged.

See Appendix B.

The Committee to write a letter to be printed with the Minutes reported, and their report read and laid over until Monday morning.

Prayer by Elder M. Pannel. Adjourned until Monday morning 9 o'clock.

SUNDAY, Oct. 27—9 o'clock, A. M.

The stand was occupied by those appointed.

Elder Martin Pannel opened the services and was followed by Elder Wm. McSwain.

A recess of an hour was then had for refreshments, when the congregation again assembled at the stand and was entertained by Elder Dove Pannel from the 1st chapter and 19th verse of Ezekiel, which created quite a sensation in a large and well ordered congregation, and was followed by Elder Louis McSwain in a warm exhortation. We hope the labors faithfully dispensed this day may prove a blessing to all who heard them.

MONDAY MORNING, Oct. 18—9 o'clock, A. M.

The Association met according to adjournment. Prayer by the Moderator.

The Committee of correspondence reported and was discharged.

See Appendix C.

The Committee on Union Meetings reported and was discharged.

The first to be held with Mount Harmony Church on Friday before the first Sabbath in June, 1862 Elder Wm. McSwain, Louis McSwain and Martin Pannel to attend it. Second Union Meeting to be held with Mount Paron Church commencing on Friday before the second Sabbath in August, 1862. Elders Wm. McSwain, Dove Pannel, Louis McSwain and M. Pannel to attend.

Moved and seconded that the Clerk retain $5, and have as many copies of Minutes printed as he has money in his hands to pay for.

Appointed Elders Dove Pannel and Louis McSwain, Correspondence Messengers to Broad River Association.

Appointed Elders Martin Pannel and Wm. McSwain, correspondence Messengers to Catawba River Association.

The letter to be printed with the Minutes was then taken up and adopted, and ordered to be printed.

Resolved, That the delegates composing this Association tender their sincere thanks to the brethren and friends in the vicinity of Bethel Church for their kindness and hospitality displayed in the entertainment of this body during the session.

On motion, the body having gone through with the business of the session, adjourned to the time and place above named. Prayer by Elder Martin Pannel.

DOVE PANNEL, *Moderator*.

A. HARRILL, *Clerk*.

APPENDIX.

A.—The Committee to rede-strict the Association submit the following report:

Resolved, We believe the current of Sandy Run will destrict Kings Mountain Association into two sections, the East side to be the first section and the West side to be the second section.

B.—The Committee on Temperance submit the following report:

Resolved, As the Christain is led by the spirit, the fruits of the spirit should be seen in all their walks, which is as follows: Now the fruits of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Paul to Galatians, 22d, 23d, 24th and 25th verses.

This Association advises our Churces to conform to these principles strictly, and keep intemperate persons out of the Churches, and we advise all men who is given to habits of intemperance to abstain from the use of all intoxicating drinks, as they will destroy both soul and body.

C.—The Committee to write a letter of correspondence submit the following:

The Constitutional Association to her sisters, the Broad River, the Bethel, the Catawba River and the Taylorsville: Dear brethren: By the power of God we have been permitted to meet in an Associational capacity with the Church at Bethel. Our business was transacted with harmony and brotherly love, and notwithstanding our divided condition we are still desirous to keep up a correspondence with you. The next session of our body will be held with the Mount Sinai Church, Cleveland. county N. C., one and a half miles East of Ellis' Ferry, on Broad River, where we hope to receive your messenger. Dear brethren, pray for us, and may the grace of our Lord Jesus Christ be with you all, amen, is the prayer of your little sister in Christ.

The Committee to write a letter to be printed in connection with these Minutes submit the following:

North Carolina. Rutherford county, Oct. 24th, 1861.

To the Churches composing a part of the Kings Mountain Baptist Association: We believe in the independence of the Churches of Jesus Christ, and that the Churches have a right to settle their own business without Committees sent by the Association, and that a majority of the members present is the Church, and that the minority should submit unless the majority has acted unconstitutional, then, in that case, the minority may take their case to another Church, which is an independent body, and they may take up the case and act upon it. Also when the Association acts unconstitutional, then the Churches have a right to take their right into their own hands and act for themselves, therefore it was the unconstitutional course pursued by the Moderator last year that divided us, and not the Temperance question. It was the registering twelve or thirteen Churches their seats by delegation unconstitutional. For had the Association been organized constitutional, and the Temperance question put to the body, we would have submitted to the decision of the majority on that question, but as the matter stands as it is, we, the Constitutional Churches, being the true Kings Mountain Baptist Association, are still desirous to correspond with the Baptist Association. We are just what we have always been, adhering to the Constitution adopted at Double Springs in the year, 1851, and may the great head of the Churches bless the Constitutional Churches now and forevermore, amen.

D. PANNEL, *Chairman.*

STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	SUPPLIES.	Sabbath of Worship	CHURCH CLERKS.	DELEGATES NAMES.	Baptized,	Received by Letter,	Dismissed,	Restored,	Excluded,	Died,	Total,	Contribution,
Boiling Springs,	Mooresboro, N. C.	L. H. McSwain,		John Green.	R Hamrick, R. H. Green, E. Durham.	2	1	12	0	2	0	119	2 00
Bethel,	Oak Springs, N. C.	D. Pannel,	1	A Harrill.	Elder D Pannel, A. Harrill.	1	10	0	0	1	0	66	2 30
Bever Dam,	Shelby, N. C.	D. Pannel,	3	D. Harrill.	Wm. McSwain, M. Pannel, D. Hamrick.	2	30	1	0	1	1	109	2 50
High Shoals,	Mooresboro, N. C.	W. McSwain,	4	J. A. Wall.	J. A. Wall, J. M. Good.	0	0	5	0	1	1	75	2 00
Mount Pleasant,	Nicholsonville, N C.	Wm. McSwain,	2	D. H. Green.	D. H. Green, J. M. Hamrick.	0	0	0	0	3	0	66	1 30
Mount Sinai,	Broad River, N. C.	L. McSwain,	3	J. Randall.	Elder L. McSwain, John Harrill.	0	2	3	0	0	1	61	1 50
Mount Paran,	New House, S. C.	L. McSwain,	3	J. Starnes.	A. W. Holt, W. H. Carrol.	2	3	7	0	2	1	93	2 00
Sandy Plains,	Camp Call, N. C.	D. Pannel,	3	J. B. Walker.	A. Gettys, J. B. Walker.	6	2	2	0	1	0	88	2 00
Mount Harmony,	Oak Springs, N. C.	Wm. McSwain,	3	A. Toney.	A. Toney, L. Yelton.	33	31	2	0	30	0	77	2 00
Walls',	Oak Springs, N. C.	D. Pannel,	2	J. Smarte.	J. Smarte, James Robbins.	0	2	4	1	1	0		1 65

CONSTITUTION

OF THE

KING'S MOUNTAIN BAPTIST ASSOCIATION.

We, the united Baptist Churches of Jesus Christ, located in North and South Carolina, having obtained letters of dismission from the Broad River Baptist Association, and having all been baptized upon a profession of faith in Christ, are desirous of reciprocal union: We, therefore, propose to maintain the Order and Rules of an Association, according to the following system:

1. The Association shall be formed of members elected by the different Churches in our union; who, on producing certificates from their respective Churches, in support of their election, shall be entitled to a seat.

2. The members thus chosen and convened, shall be known by the name of the King's Mountain Associa ion.

3. The Association thus organized, shall elect by ballot a Moderator and Clerk, both of whom shall be representatives of some one of the Churches in union, and when so elected, shall hold their offices for one year.

4. This body shall have no coercive power to "lord it over God's heritage," or to infringe on any of the internal rights of the Churches in union, (while they remain orderly) but shall only act as an advisary Council, in all matters respecting their internal concerns. Nevertheless, it becomes necessary to establish some uniform rules of proceeding in order to foster and maintain union and Christian fellowship.

5. When offences committed by one Church against another may occur, it shall be the duty of the offended Church to labor with the offender for satisfaction, and in case of failure to obtain redress, then call in the aid of one or two other Churches in union to assist in the labor of reconciliation, and if satisfaction (in the opinion of the helps thus called in) cannot be ob ained, then the aggrieved Church may bring the case before the Association, who are bound to act on it.

6. Also, when a serious difference may arise in an individual Church, which the members thereof cannot reconcile, they shall call in the assistance of one or two more Churches in the union to assist in the work: and if satisfaction (in the opinion of the helps) is not obtained, the case may be brought before the Association, who shall take it up and act upon it,

7. And should an individual member or members be excluded from any Church in our union, if he, she or they, after maturely considering their own conduct, and the act of the Church, all feel themselves aggrieved, they may appeal to the Church for a new hearing, and if there cannot be a reconciliation obtained, the Church may call in the aid of one or two sister Churches; and, if in the opinion of the helps thus called in, the member or members have been unjustly excluded, the case may come before the Association to be acted on: Provided always, in all cases of grievances, reference has been had to the 18 h Chap. of the Gospel by St. Matthew and other Scriptures which respects discipline, for the bringing to trial and determining on all cases of grievances; and the Association will not take up any case of the above kind, unless the above proceedings have been previously had thereon.

8. Every Church in the union having a membership not exceeding 50 in number, shall be entitled to a representation of two Delegates in the Association, and when their number exceeds 100 members, and does not exceed 150, they shall be entitled to three delegates, when over 150 and not exceeding 200, four delegates.

9. The delegates thus chosen and sent, are to be recommended to the Association by letter from the Churches by whom they are sent, which shall be expressive of their fellowship, also the number of those baptized received by letter, dismissed, excommunicated, and the number deceased since the last Association and the total number in fellowship.

10. Churches producing letters of dismission from other Associations, and by petitioning, and also newly constituted Churches, who shall upon examination be found orthodox and orderly, by petitioning by letter and delegation, may be received into this union, and the same shall be manifested by the Moderator, giving them the right hand in token of fellowship.

11. The Association shall have power to exclude any Church from this union, who shall depart from the orthodox principles of the Gospel.

12. The Association shall endeavor to furnish the Churches with the Minutes of their proceedings, and to enable it to do so, each Church shall be required to contribute such sums as may be proper and necessary.

13. Every Query sent by a Church, who has labored on it and fails within herself in getting a satisfactory decision on it, shall be taken up by the Association, and not otherwise.

14. Any Church in our union having a member possessed with preaching talents, who is a candidate for the Ministry may invite brethren from one, two, or more sister Churches, the aid of their Minister and other members, who in conjunction with the Church shall examine the candidate; and if deemed qualified, may license him to preach the Gospel among the Churches at discretion, which shall be reported to the Association and entered on the Minutes.

15 Any Church having a licensed preacher who they deem worthy of credentials, shall call a presbytery of Ministers of our union to officiate; and a presbytery thus called in, shall in all cases of ordinations, both of Ministers and Deacons and the Constitution of Churches, be regulated by the Gospel of Jesus Christ

16. The Association shall not adjourn until they have gone through the business regularly brought before them, except in extraordinary cases: but no act of the body shall go into operation until the close of the session.

17. The Minutes of the Association shall be read and corrected (if need be) and signed by the Moderator, and attested by the Clerk before the Association rises.

18. Association shall, in all cases, be governed by a majority of the members present.

19. Voting shall be confined exclusively to the body, in all acts respecting their internal concerns; but the Association may admit any of the distant brethren in the ministry as assistants who may be present at the time of their sitting.

20. The Association when convened shall be governed by a regular and proper decorum, which they are authorized to form for themselves.

21. No alteration or amendment shall be made to the Constitution unless the same be concurred in by a majority of the members present, in two successive Associations.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.

2. The Moderator shall be deemed a judge of order, and shall have a right to call to order at any time; also it shall be his duty to see that the Rules of Decorum are attended to; to take the opinion of the Association on all questions properly brought before the body.

3 Any member not satisfied with his decision on any point of order, may appeal to the Association on the same day the decision is made, but at no other time.

4. It shall be the duty of the Clerk to keep a regular record of the transactions of the Association.

5. But one person shall speak at a time; and he shall rise to his feet and obtain leave of the Moderator, and when he has done speaking he shall sit down; and shall not speak more than twice on the same question, nor more than twenty minutes at one time, unless he obtain permission of the Association.

6. The Moderator, when addressed for leave of speech, shall signify the same by naming of them or otherwise.

7. No member shall be interrupted while speaking, unless he depart from the subject on hand, or use words of personal reflection; or with a view of calling to order for some particular purpose. No motion made and seconded, shall come under the consideration of the Association, except by him who made it.

8. Every case taken up by the Association, shall be first decided upon, before another is offered.

1862

MINUTES

OF THE

ELEVENTH ANNUAL SESSION

OF THE

CONSTITUTIONAL

KING'S MOUNTAIN BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT MOUNT SINAI,

CLEVELAND CO., N. C., OCT. 24TH, 1862.

YORKVILLE, S. C.:
PRINTED AT THE ENQUIRER OFFICE.

1862.

PROCEEDINGS.

THE ASSOCIATION met according to appointment. The introductory sermon was preached by Elder L. H. McSwain, from 1st Corinthians, 12th chapter and 27th verse.

After a recess of thirty minutes, for refreshment, the delegates assembled in the meeting house—prayer by Elder D. Pannell.

The Churches were then called by the presiding officer, when letters were handed in and read from the following, viz: Boiling Spring, Bethel, Mount Paran, Sanday Plains, Walls, Mount Harmony, Mount Pleasant, Mount Sinai, Beaverdam, High Shoal, and the state of the Churches minuted. The Association then proceeded to ballot for Moderator and Clerk. Elected Elder L. H. McSwain, Moderator, and brother W. H. Carroll, Clerk.

Opened the door for the reception of Churches into our union—none made application.

Appointed brethren D. Pannell, Wm. McSwain, M. Pannell, with the Moderator and Clerk, a Committee to arrange the business of the Association.

On motion, the Association then adjourned until to-morrow at 10 o'clock.

SATURDAY, October 25.

The Association met according to adjournment, prayer by Elder D. Pannell.

Called the roll of delegates and found all present.

Invited visiting Ministers of our faith and order, not delegates, to seats in Council, and received Elders D. Hilyard and C. E. Bechtler.

Appointed P. Harmon and J. Matheny to act in conjunction with the Eldership of Mount Sinai Church, as a Committee, to arrange preaching during the sessions.

The Committee of arrangements reported; their report was received and they discharged. The Clerk read the Constitution, Rules of decorum and abstract of principles.

Called for Letters of Correspondence: from Broad River, none; from Catawba River, none; from Bethel, none; from Taylorsville, none.

Appointed D. Pannell, Wm. McSwain and W. H. Carroll, a Committee to write a letter of correspondence.

The following appointments of corresponding messengers to sister Associations, were then made, to wit:

To Broad River, L. H. McSwain, D. Pannell, W. H. Carroll, J. B. Walker and M. Pannell.

To Catawba. Wm. McSwain, D. Pannell, L. H. McSwain, M. Pannell, R. H. Green, J. A. Wall and J. Randall.

The Moderator then announced the following Committees, viz:

On union meetings, N. Dobbins, J. Randall and J. Matheny.

On Finance, A. Gettis, G. Davis and J. A. Wall.

On Temperance, Wm. McSwain, D. Pannell and M. Pannell.

Called for the Circular Letter, which was read and received and ordered to be printed with the Minutes.

Proceeded to ballot for ministers to occupy the stand on Sabbath, which resulted in the choice of D. Pannell, D. Hilyard and L. H. McSwain, with the privilege of making their own arrangements.

The next session of this body will be held with the Church at Mount Harmony, eleven miles east of Rutherfordton, on the Whiteside settlement road.

Appointed D. Pannell, M. Pannell, Wm. McSwain, W. H. Carroll and W. S. McArthur, a Committee to see if they could decide on some time, earlier in the season, for the meeting of this body.

The Committee on Union Meetings reported and was discharged.

On motion, the Association then adjourned until 9 o'clock, A. M., on Monday—prayer by Elder M. Pannell.

SUNDAY, October 26.

The day was so unfavorable that those elected to occupy the stand, could not do so; but those that turned out, assembled in the house and was addressed by Elder L. H. McSwain, and the services closed by Elder Wm. McSwain.

MONDAY, October 27.

The Association met according to adjournment—prayer by Elder L. H. McSwain; called the roll and found the delegates present.

The Committee on Finance reported and was discharged.

The Committee on Temperance, reported and was discharged. See Appendix, A.

The Committee on Correspondence reported and was discharged. See Appendix, B.

Resolved, That the Clerk have as many copies of the Minutes of our proceedings printed as there will be money to pay for, after retaining $5 for his services. Adopted.

This body recommends to the Churches, composing this Association, that they would make an effort to raise a fund sufficient to purchase a ledger to record the proceeding of the Association annually.

Elected Elder D. Pannell to preach the introductory sermon at the next meeting of this body, and Elder Wm. McSwain, to write the Circular Letter for 1863, and to select his own subject.

The first Union Meeting to be held with the Church at Beaverdam, to com-

mence on Friday before the 4th Sabbath in July, 1863, Elders C. E. Bechtler, D. Pannell, L. H. McSwain, M. Pannell and Wm. McSwain, to attend it.

The second Union Meeting to be held with the Church at Mount Pleasant, to commence on Friday before the second Sabbath in September, 1863, Elders D. Pannell, Wm. McSwain, M. Pannell, C. E. Bechtler and L. H. McSwain to attend it.

On motion, the Clerk read the recorded proceedings of this session, as minuted by him, which were approved, and the Moderator and Clerk were ordered to assign the same.

Resolved, That the delegates, composing this Association, tender their sincere thanks to the brethren and friends in the vicinity of Mount Sinai Church, for the kindness and hospitality displayed in the entertainment of this body during the session.

On motion, the Association then adjourned to the time and place above named—prayer by Elder M. Pannell.

L. H. McSWAIN, *Moderator*.

W. H. CARROLL, *Clerk*.

APPENDIX.

A. The Committee on Temperance submit the following report.

Resolved, As the Christian is led by the spirit of God, the fruits of the spirit should be seen in all their walks, which is as follows: Now the fruits of the spirit of God is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Paul to the Gal. v: 22nd, 23rd, 24th and 25th verses. This Association advises our Churches to conform to these principles strictly, and keep intemperate persons out of the Churches, and we advise all men who are given to habits of intemperance, to abstain from the use of all intoxicating drinks, as they will destroy both soul and body.

B. The Committee to write a letter of correspondence submit the following:

The Constitutional Association to her sisters, the Broad River and Catawba; DEAR BRETHREN: By the power of God, we have been permitted to meet in an Associational capacity, with the Church at Mount Sinai; our business was transacted with harmony and brotherly love, and notwithstanding our divided condition, we are still desirous to keep up a correspondence with you. The next session of our body will be held with Mount Harmony Church, eleven miles East of Rutherfordton, N. C., on the Whiteside's settlement road, where we hope to receive your messenger. Dear brethren pray for us, and may the grace of our Lord Jesus Christ be with you all amen, is the prayer of your little sister in Christ.

To the Churches composing a part of the King's Mountain Baptist Associa-

tion, we believe in the independence of the Churches of Jesus Christ; and that the Churches have a right to settle their own business, without Committees sent by the Association, and that a majority of the members present is the Church, and that the minority should submit unless the majority has acted unconstitutionally, then, in that case, the minority may take their case to another Church, which is an independent body, and they may take up the case and act upon it. Also, when the Association acts unconstitutionally, then the Churches have a right to take their right into their own hands and act for themselves, therefore it was the unconstitutional course pursued by the Moderator at High Shoal, that divided us, and not the Temperance question ; it was the rejecting of twelve or thirteen Churches, their seats by delegation unconstitutional, for had the Association been organized constitutionally, and the Temperance question put to the body, we would have submitted to the decision of the majority on that question, but as the matter stands as it is, we, the Constitutional Churches, being the true King's Mountain Baptist Association are still desirous to correspond with the Baptist Association. We are just what we have always been, adhering to the Constitution adopted at Double Springs, in the year 1851, and may the great head of the Churches bless the Constitutional Churches now and forevermore, Amen.

D. PANNELL, *Chairman.*

CIRCULAR LETTER.

The Ministers and Messengers of the Broad River Association to the Churches they represent, send Christian salutation:—

BELOVED BRETHREN :—

According to a resolve of last year, we present you with ANDREW FULLER'S *Letter on Church Discipline*, written in England, in 1799.—

"When the Apostles by preaching the word, had gathered in any place a sufficient number of individuals as believers in Christ, it was their uniform practice for the farther promotion of his kingdom in that place, to form them into a religious society, or Christian Church. Being thus associated in the name of Christ, Divine worship was carried on, Christian ordinances observed, holy discipline maintained, and the word of life, as the light by the golden candle-sticks, exhibited. Among them our Lord Jesus Christ, as the high priest of our profession, is represented as walking; observing the good and applauding it; pointing out the evil and censuring it; and holding up life and immortality to those who should overcome the temptations of the present state.

Let us suppose him to walk amongst our several churches, and to address us as he did the seven Churches in Asia. We trust he would find some things to approve; but we are also apprehensive that he would find many things to censure. Let us then look narrowly into the *Discipline* of the primitive churches, and compare ours with it.

By Discipline, however, we do not mean to include the whole of the order of a Christian Church, but shall at this time confine our attention to that part of Church Government which consists in

A mutual watch over one another, and the conduct we are directed to pursue in cases of disorder.

A great part of our duty consists in cultivating what is lovely, but this is not the whole of it; we must prune as well as plant, if we would bear much fruit, and be Christ's disciples. One of the things applauded in the Church of Ephesus was, that they could not bear those who were evil.

Yet we are not to suppose from hence that no irregularity or imperfection whatever, is an object of forbearance. If uniformity be required, in such a degree as that every difference in judgment or practice shall occasion a separation, the Churches may be always dividing into parties, which we are persuaded was never encouraged by the Apostles of our Lord, and cannot be justified in trivial or ordinary cases. A contrary practice is expressly taught us in the Epistle to the Romans; (chap. xiv.) and the causes in which it is to be exercised are there pointed out. An object of forbearance, however, must be one that may exist without being an occasion of dispute and wrangling in the Church; it must not be of doubtful disputation.—Ver. 1. It must not also respect things which do not enter into the essence of God's kingdom, the leading principles of which are righteousness, peace and joy in the Holy Ghost.—Ver. 16, 17. That which does not subvert the gospel of the kingdom, nor set aside the authority of the king, though it be an imperfection, is yet to be borne with. Finally it must be something which does not destroy the work of God, or which is not inconsistent with the progress of vital religion in the Church or in one's own soul.—Ver. 20. In all such cases we are not to judge one another, but every man's conscience is to be his judge.—Ver. 23.

In attending to those things which are the proper objects of discipline, our first concern should be to see that all our measures are aimed at the good of the party, and the honor of God. Both these ends are pointed out in the case of the Corinthian offender. All was to be done that his spirit might be saved in the day of the Lord, and to clear themselves as a church from being partakers of his sin. If these ends be kept in view, they will preserve us from much error; particularly from the two great evils into which Churches are in danger of falling, false lenity, and unchristian severity. There is often a party found in a community, who, under the name of tenderness, are for neglecting all wholesome discipline; or if this cannot be accomplished, delaying it to the utmost. Such persons are commonly the advocates for disorderly walkers, especially if they be their particular friends or relations. Their language is "He that is without sin, let him cast the first stone. My brother hath fallen to-day, and I may fall to-morrow." This spirit, though it exists only in individuals, provided they be persons of any weight or influence, is frequently known to impede the due execution of the laws of Christ; and if it pervade the community, it will soon reduce it to the lowest state of degeneracy. Such for a time, was the spirit of the Corinthians; but when brought

to a proper sense of things, what *carefulness it wrought in them, yea what clearing of themselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge.* In opposing the extreme of false tenderness, others are in danger of falling into unfeeling severity. This spirit will make the worst of everything, and lead men to convert the censures of the Church into weapons of private revenge. Persons of this description, know not of what manner of spirit they are. They lose sight of the good of the offender. It is not love that operates in them; for love worketh no evil. The true medium between these extremes is a union of mercy and truth. Genuine mercy is combined with faithfulness, and genuine faithfulness, with mercy; and this is the only spirit that is likely to purge iniquity—Prov. xvi. 6. Connivance will produce indifference: and undue severity will arm an offender with prejudice, and so harden him with sin: but the love of God and of our brother's soul, are adapted to answer every good end. If we love God like Levi, we shall know no man after the flesh, nor acknowledge our nearest kindred; but shall observe his word and keep his covenant. And if we love the soul of our brother, we shall say, "He is fallen to-day, and I will reprove him for his good: I may fall to-morrow, and then let them deal the same with me." Love is the grand secret of the church discipline, and will do more than all other things put together, towards insuring success. In the exercise of discipline, it is necessary to distinguish between faults which are the consequence of sudden temptation and such as are the result of premeditation and habit. The former requires compassionate treatment; the latter a greater portion of severity. The sin of Peter in denying his Lord was great, and if noticed by the enemies of Christ, might bring great reproach upon his cause,; yet compared with the sin of Solomon it was little. He first gave way to licentiousness, then to idolatry, and on finding that God, as a punishment for his sin, had given ten tribes to Jeroboam, he sought to kill him. Cases like this are immediately dangerous, and require a prompt and decided treatment; and in which a hesitating tenderness would be the height of cruelty. "Of some have compassion, making a difference; others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."—Jude 22, 23; see also Gal. vi:1. In all our admonitions, regard should be had to the age and character of the party. An Elder as well as other men, may be in fault, and a fault that may require to be noticed; but let him be told of it in a tender and respectful manner. While you expostulate with younger men on a footing of equality, pay a deference to age and an officer. "Rebuke not an Elder, but entreat him as a father, and the younger men as brethren." 1.Tim. v.1.

In the due execution of Christian discipline, there are many things to be done by members of Churches individually; and it is upon the proper discharge of these duties that much of the peace and purity of a church depends. If we be faithful to one another, there will be but few occasions for public censure. Various improprieties of conduct, neglect of duty, and declensions in the power of Godlinesss, are the proper objects of pastoral admonition. It is one essential branch of this office to rebuke and exhort with all long suffering—2 Tim. iv:2. Nor is this work confined to pastors; Christians are di-

rected to admonish one another—Rom. xv: 14. Indeed there are things which a wise and affectionate people will be concerned to take upon themselves, lest the prejudice be contracted against the ministry, which may prevent its good effects. This is peculiarly necessary in the settling of differences, in which whole families may be interested, and in which it is extremely difficult to avoid the suspicion of partiality. In all cases of personal offence the rule laid down by our Lord, in the eighth chapter of Matthew, ought to be attended to; and no such offence ought to be admitted before a Church till the precept of Christ has been first complied with, by the party or parties concerned.*

In many cases where faults are not committed immediately against us, but which are known to a few individuals, love will lead us to endeavor to reclaim the party, if possible, without any further exposure. A just man will not be willing unnecessarily, to make his brother a public example. The scriptures

*In the present imperfect state, even Christians in their intercourse with each other, are liable to injure their brethren, and thus break the bond of harmony and love, essential to be maintained among the followers of Christ. We may not in such cases pursue the course of the world, lay up the injury in our hearts, and vent bitter reproaches against the character of our brother; thus dishonoring religion, and provoking the offender to justify himself, and persist in his sin; but must discourse with him in private, sincerely endeavoring to win him over to see and acknowledge the evil of his conduct. If the right course be not pursued in such cases, great detriment may ensue to the interests of religion, but the offending brother will be particularly in danger. Our Saviour accordingly, having cautioned us very particularly against being the occasion of sin to any of the little ones that believe in him, immediately adds, in the passage under consideration, Math. xviii: 15, 16, 17. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take one or two more, that in the mouth of two or three witnesses every word may be established.—And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be to thee as an heathen man and a publican." Thus we have here a perfect and most important rule for terminating differences between professing Christains.

The same sin of malice against our brother on account of an injury received from him, and the same danger of his being provoked or suffered to persist in his sin impenitent, is guarded against in the Old Testament, Lev. 17. "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."—The passage under consideration is however, by many, supposed to refer to public offences. But the nature of the rule and the evidence from the context, that Christ, had a different design, limit this passage to the interpretation already given. Would Christ, in giving a rule for the regulation of discipline in his kingdom, give no other description of the offences to be taken notice of, than what is contained in these words: "If thy brother shall trespass against thee." Would he mention the smallest and most indirect part of the offence as a proper description of it? So far is this both from propriety, and also from the tenor of the scripture, that it is believed we have no example of an offence against God, being called a trespass against a brother. But offences against brethren, particularly when we lead them to sin, are called offences against Christ. David after he had committed adultery with Uriah's wife, and caused his death, says to God, "against thee, and thee only have I sinned, and done this evil in thy sight. But to speak of an offence against God, as a trespass against a brother, is evidently inverting the order of things, and we may be sure, that in laying down a rule, Christ did not leave offences aimed immediately against him and his cause, to be understood by the expression, "If thy brother should trespass against thee." The direction, "Go and tell him his fault between him and thee alone," is also a proof that a personal offence is only intended. For if each of the brethren is to converse with the offending brother, why should the rule particularly require this to be done privately? Surely there could be no harm if in the first instance, two or three of the brethren, most respectable for their piety and standing in the church, should unite in endeavoring to reclaim the offender.

The context still more clearly evinces, that the rule in question relates solely to personal offences. When Christ had done speaking, Peter asked. "How oft shall my brother sin against me, and I forgive him; till seven times?"—Jesus answered him, "I say not unto thee seven times; but until seventy times seven." He immediately added, "Therefore is the kingdom of heaven likened unto a certain king who would take account of his servants. And when he had began to reckon, one was brought unto him which owed ten thousand talents. This beautiful parable, in calculating the propriety and necessity of forgiving injuries, is familiarly known; and as it can apply only to personal offences, the discourse and precept which gave occasion to it can extend no farther. The reader is requested to turn to the 7th chapter of Luke, the four first verses of which are evidently an epitome of the 18th of Matthew. The 3d and 4th verses contain the following instruction. "Take heed to yourselves: If thy brother trespass against thee, rebuke him. And if he trespass against thee seven times in a day; and seven times in a day, turn again to thee, saying I repent; thou shalt forgive." This evidently cannot apply to public offences.

It is contended that the passage in question furnishes a perfect directory in church discipline. But this is far from being the case, even if the rule were intended for public offences. It is the duty of all of the members of the church to take the steps (as it is called) with the offender? It is not pretended. Who then shall go? Here the rule is defective. Besides, suppose the offender should neglect to hear the church, where is the direction to inflict the church censures? There is no direction of this kind here, at all. From various passages in the new Testament, we need be at no loss how to proceed in cases of church discipline. "Them that sin, rebuke before all:" "Keep no company with him, that he may be ashamed." As for such as have sinned with a high hand, like the incestuous person at Corinth, they must be forthwith excluded from the church. And we are doubtless at liberty to take any method to ascertain the conduct of a brother, which prudence may recommend.

The scripture rules for church discipline do not take away the right of individuals to admonish an offending brother; this right or rather duty, equally exists whatever mode of discipline may be adopted. Any brother whose standing in the church, or acquaintance and connection with the offender, gives him a prospect of success, should use his influence to reclaim him.

give particular encouragement to these personal and private attempts. "If any of you do err from the truth, and one convert him, let him know that he who converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins," Jas. v: 19, 20.

In cases of evil report, where things are said of a brother in our hearing, which, if true, must effect his character, and the purity of the church, it cannot be right to go on to report it. Love will not lead to this. Many reports, we know, are unfounded; or if true in the main, they may have been aggravated; or there may be circumstances attending the case, which if fully understood, would make things appear very different from the manner in which they have been represented. Now it is almost impossible that any one but the party himself should be acquainted with all these circumstances, or able to give a full account of them. No time, therefore, should be lost, ere we inquire at the hand of our brother; or if on any consideration we feel that to be unsuitable, it would be proper to apply to an officer of the chnrch, who may conduct it with propriety.

There are cases of a more public nature still, in which much of the peace and happiness of the church, depends upon the conduct of its members in their individual capacity. The charge given by the Apostle to the Romans, ch. xvi: 17, 18, though applicable to a church, yet seems to be rather addressed to the individuals who compose it. "Now I beseech you brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple." The characters to be avoided appear to be persons whose object it is to set up a party in the church, of which they may be the heads or leaders; a kind of religious demagogues. Such men are found at one time or other, in most societies; and in some cases the peace of the churches has been invaded by strangers, who are not of their own community. Let the "brethren" have their eye upon such men. "Mark them:" trace their conduct, and you will soon discover their motives. Stand aloof from them, and "avoid them," avoid striking in with their dividing measures. In case of their being members, the church, collectively considered, ought, no doubt, to put away from amongst them such wicked persons; but as every collective body is composed of individuals, if those individuals suffer themselves to be drawn away, the church is necessarily thrown into confusion, and rendered incapable of a prompt, unanimous and decided conduct. Let members of churches therefore beware how they listen to the insinuations of those who would entice them to join their party. Men of this stamp are described by the Apostle, and therefore may be known, particularly by three things—First by the doctrine; "it is contrary to that which has been learned of Christ." Secondly, by their selfish pursuits; "they serve not our Lord Jesus Christ, but their own bellies." Thirdly, by their insinuating whining pretences of affectionate regard towards their partizans; "by good words and fair speeches they deceive the hearts of the simple."

To this may be added, there are duties on individuals in their behavior to-

wards persons who lie under the censure of the church, if they still continue in a state of impenitence, persist in their sins, or be irreconcilable to the Church's proceedings with them. We may, it is true, continue our ordinary and necessary intercourse with them as men, in the concerns of this life, but there must be no familiarity, no social interchange, no visitings to them, nor receiving visits from them, nothing in short that is expressive of connivance at their conduct. "If any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, we must not keep company with such an one, no not to eat." (1. Cor. v. 11.) If individual members act contrary to this rule, and carry it freely towards an offender, as if nothing had taken place, it will render the censure of the church of none effect. Those persons also who behave in this manner will be considered by the party as his friends, and others who stand aloof as his enemies, or at least as being unreasonably severe; which will work confusion, and render void the best and most wholesome discipline. We must act in concert, or we may as well do nothing. Members who violate this rule are partakers of other men's sins, and deserves the rebuke of the church, for counteracting its measures.

With respect to those things which fall under the cognizance of the church in its collective capacity, we recommend in general, that every thing be done, not only with a view to the honor of God, and the good of the party, as before observed, but with a special regard to the revealed will of Christ. That some kind of order be preserved in every community, is necessary to its existence. Decency, reputation, and even worldly policy, will induce us to take some notice of gross immoralities, but this is not christian discipline; nor will it be productive of its salutary effects. In the choice of officers, few if any churches would elect a profligate, but if opulence be allowed to supply the place of spirituality, or ambitious, or litigious characters, be preferred on the principle of expediency, as a means of keeping them in a better humor, is it not carnal? So, in matters of discipline, few churches would suffer a grossly immoral or litigious character to continue amongst them unnoticed: but if, instead of a calm, impartial and decided procedure, we enter into pusillanimous compromises with the offender, consenting that he should withdraw of his own accord; if the crimes of rich and popular men be either entirely overlooked, or but slightly touched, lest the cause should suffer from their being offended; or if the misconduct of poor men or servants be disregarded; on the ground of their being persons of little or no account, are we not carnal and walk as men?—Brethren! Are there any such things amongst us? Search and consider.—Such things ought not to be. The private withdrawing of an individual, if it be without good reasons, may justify a church in admonishing him, and if he cannot be reclaimed, in excluding him; but it cannot of itself, dissolve the relation. Till such exclusion has taken place he is a member, and his conduct effects their reputation as much as that of any other member. With regard to neglect of discipline, lest it should injure the cause, what cause must that be that requires to be thus supported? Be it our concern to obey the laws of Christ, and leave him to support his own cause. If it sink by fulfilling his

commandments, let it sink. He will not censure us for not supporting the ark with unhallowed hands. And if it be criminal to fear the rich, it cannot be less so to despise the poor. Let brotherly love abound towards both. Do all things without partiality, and without hypocrisy. We cannot enumerate all the particular cases which fall under the cognizance of a christian church, but shall mention a few which are recorded in the scriptures for our imitation.

A departure from the faith of the Gospel, or any of its leading doctrines, is an object of christian discipline. "I would they were even cut off that trouble you—I have a few things against thee, because thou hast them that hold the doctrine of Balaam. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate—beware of the concission. A man that is an heretic, after the first and second admonition reject, knowing that he, that is such is subverted, and sinneth, being condemned of himself."—(Gal. v : 12; Rev. ii : 14, 15; Phil. iii : 2; Tit. iii : 10.) It is worthy of notice, that the only passage in the New Testament, wherein heresy is introduced as an object of discipline, makes no mention of any thing as composing it but what relates to the principles of the party. It may be supposed that those who were accounted heretics by the apostles were as impure in their lives as they were anti-christian in their doctrine, and that they were commonly disturbers of the peace and unity of the churches: but however this might be, neither of these evils are alleged as the reason for which the heretic was to be rejected. All that is mentioned is this: "He is subverted, and sinneth, being condemned of himself." He is "subverted;" that is, his professed faith in the gospel is in effect overturned, or rendered void; consequently he requires to be treated as an unbeliever. He is "condemned of himself;" that is, the gospel being a consistent whole, he who rejects some of its leading principles, while he professes to retain others, is certain to fall into self-contradiction; which, if clearly pointed out in the 1st and 2nd admonition" and he still persists, he will be compelled obstinately to shut his eyes against the light, and thus "sin" against the dictates of his own conscience. It has been asked by persons who disapprove of all church proceedings on account of a difference in religious principles, who is to judge what is heresy? We answer, Those who are to judge what is immorality in dealing with loose characters. To suppose it impossible to judge what heresy is, or to deny that the power of so deciding rests in a Christian Church, is to charge the apostolic precept with impertinence. It is true, the judgment of a church may be erroneous as well as that of an individual; and it becomes them in their decisions to consider that they will all be revised at the great day; but the same may be said of all human judgment civil or judicial, to which no one is so void of reason, as on this account to object.

It has been farther objected, that censuring a person on account of his religious sentiments, invades the right of private judgment, is inconsistent with the liberties of the gospel, and contrary to the leading principles on which Protestants have separated from the church of Rome, and Protestant dissenters from the church of England. The right of private judgment, while we claim no connection with others, is an undoubted right. We may be chris-

tians, infidels, or atheists, and none but God has any control over us: but if we desire the friendship and esteem of good men notwithstanding, or claim admission to a christian church; or should we be in already, and claim a right to continue our situation, surely they would not be obliged to comply. If so, our right of private judgment must interfere with that of others, whose judgment tells them that there can be no fellowship between light and darkness, Christ and Belial. or communion between him that believeth and an infidel.—If the liberty of the gospel consists in a right of fellowship with christian churches, whatever be our principles, it will follow not only that unbelievers may claim visible communion with believers, but that no exclusions for immorality can be justified, provided the party insists that his sentiments are in harmony with his practice. There is a great variety of opinions as to what is morality, as well as to what is truth. One loose character thinks there is no "sin in frequenting the ball room, the play house, the retail shop, &c." Another believes in polygamy, a third concubinage, and a fourth can see no harm in fornication, nor even in adultery, provided it be undiscovered.*

If the churches of Rome and England had done nothing more than exclude from their society those characters whom they considered as deviating from the first principles of the gospel, without subjecting them to civil penalties or diiabilities, however we might have disputed the truth of their doctrines, we should not justly have objected to their discipline. We should suppose that the separation of the Protestants from the one. and of Protestant dissenters from the other; was for the sake of enjoying a purer church state, wherein they might act up to the laws of Zion's King; and not that they might live as though there was no king in Israel, which is the case where every man does that which is right in his own eyes.

In cases of notorious and complicated wickedness, it appears that in the primitive churches, immediate exclusion was the consequence. In the case of the incestuous Corinthian there are no directions given for his being admonished; and excluded only in case of his being incorrigibly impenitent. The apostle determined what should be done.—"In the name of the Lord Jesus when ye are gathered together to deliver such a one unto Satan.

We cannot but consider it an error in the discipline of some churches where persons have been detected of gross aggravated wickedness, that their exclusion has been suspended, and in many cases omitted on the ground of their professed repentance. While the evil was a secret it was persisted in, but when exposed by a public detection, then repentance is brought forward, as it were, in arrest of Judgment. But can that repentance be genuine which is pleaded for the purpose of warding off the censures of a christian church?—We are persuaded it cannot. The eye of a true penitent will be fixed on the greatness of his sin, and he too be the last to talk of his repentance for it.—So far from pleading it, in order to evade censure, he will censure himself and desire nothing more than that testimony be borne against his conduct for the honor of Christ. But allowing that repentance in such cases be sincere, still it is not of such account as to set aside the necessity of exclusion. The end

*Such was the morality taught by Mr. Hume.

to be answered by this measure is not merely the good of the party, but the "clearing" of a christian church from the very appearance of conniving at immorality; and which cannot be accomplished by repentance only. Though Miriam might be truly sorry for her sin in having spoken against Moses, and though she might be healed of her leprosy; yet "the Lord said unto Moses, if her father had but spit in her face, should she not be ashamed seven days?—Let her be shut out from the camp seven days, and after that let her be received in again.'—(Numb. xii: 14.)

We do not suppose, however, that every notorious fault requires immediate exclusion. The general rule given is—that notorious evils should meet with a public rebuke.

"Them that sin rebuke before all that others also may fear."—(1 Timothy v: 20.) But this proceeding does not appear to amount to exclusion; it is rather of the nature of a censure or reprimand, accompanying admonition.—To us it appears that the circumstances attending a sin, ought to determine whether it require immediate exclusion or not. If these be highly aggravating: If there appear to have been premeditation, intention and perseverance in the crime, put away from amongst yourselves that wicked person; but if circumstances extenuate, rather than heighten the evil, solemn admonition, accompanied with rebuke, ought to suffice, and no exclusion to follow but in case of incorrigible impenitence.

There are also faults which do not come under the denomination of notorious sins, wherein directions are given for recovering the offenders without any mention being made of exclusion either immediate or ultimate. There is perhaps in all the churches a description of men whose characters are far from being uniformly circumspect. and yet not sufficiently irregular to warrant their being separated from communion. They are disorderly walkers; busy bodies in other men's matters, while negligent of their own; in a word unamicable characters. Now those that are such we are directed to exhort, and charge that they conduct themselves as becometh christians. If after this they continue disorderly, observe a degree of distance in your conduct towards them; withdraw your intimacy: let them feel the frowns of their brethren: yet be not wholy reserved, but occasionally explain to them the reason of your conduct, affectionately admonishing them at the same time to repentance and amendment of life. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly; and not after the tradition which he received from us. For we hear that there are some who walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.—And if any obey not our word by this epistle, note that man and have no company with him, that he may be ashamed, yet count him not as an enemy, but admonish him as a brother." 2 Thes. iii: 6—15. If churches were to consult only their own reputation; they would often discard such persons at an early period; but where there is reason to hope that the heart is right in the main, great forbearance must be exercised, and long perseverance in en-

deavoring to recover. How many imperfections were discovered in the conduct of the twelve Apostles while their Lord was with them, and what an example of forbearance has he left us? One character reclaimed is of greater account and more to the honor of a Christian church, than many discarded.

Finally, a watchful eye upon the state of the church, and of particular members, with a seasonable interposition, may do more towards the preservation of good order than all other things put together. Discourage whispering, backbitings, and jealousies. Frown on tale bearers. and give no ear to their tales. Nip contentions in the bud. Adjust differences in civil matters among yourselves. Bring together at an early period those in whom misconception and distrust have begun to operate, ere ill opinion ripen into settled dislike. By a frank and timely explanation in the presence of a common friend, that may be healed in an hour, which if permitted to proceed, a series of years cannot eradicate. Be affectionately free with one another: Give tender and faithful hints where it appears to you that one of your brethren is in danger of being drawn aside from the principles or spirit of the gospel. Let all be given to expect them, from their first entering into connection with you. If any one take offence at such treatment, give him to understand that he who cannot endure a caution or a reproof, is unfit for Christian society; and is in the utmost danger of falling into mischief. The free circulation of the blood, and the proper discharge of all the animal functions, are not more necessary to the health of the body than good discipline is to the prosperity of a community.

If it were only considered, how much the general interests of religion, and even the salvation of men, may be affected by the purity and harmony of Christian Churches, we should tremble at the idea of their being interrupted by us. The planting of a church in a neighborhood where the Gospel is preached, and the ordinances of Christ administered in their purity, is a great blessing. It is a temple reared for God, in which he delights to record his name, to meet with his humble worshippers, and to bless them. We have seen churches of this description, in the midst of a career of spiritual prosperity, edifying one another in love, and gathering souls to the Redeemer's standard, all in a little time, blasted and ruined by some unhappy event that has thrown them into disorder. One of the members, it may be, has acted disorderly or unworthily—he is reproved by a brother, or admonished by the church—instead of receiving it in love, he resents it as an offence—his relations or particular acquaintances take on his part—discipline is interrupted—"the offender pleads his justification under various false colorings—accuses his faithful brother or brethren with evil designs"—hard things are said on both sides—the bond of love is broken—tender minds are grieved, and retire—worship is but thinly attended to, and the enjoyment of it is vanished—God's friends ("like the dove in a desolate place") mourn in secret, while the enemies of Christ triumph, saying "aha! You wrangle and quarrel as we do! your religion is no better than ours!" and thus they secretly sneer, "so would we have it!"

Truly it is a serious thing to occasion the ruin of a church of Christ? "If any man defile the temple of God, him shall God destroy!"

STATISTICAL TABLE.

Churches.	Post Offices.	Supplies.	S. W.	Church Clerks.	Delegates Names.	Baptised.....	Received by Letter.....	Dismissed.....	Restored.....	Excluded.....	Dead.....	Total.....	Contributions.....
Boiling Spring,	Mooresborough, N. C.,	L. H. McSwain,		John Green,	R. H. Green, J. Matheny, J. Pruett,	3	0	0	0	0	6	105	3.00
Bethel,	Oak Springs, N. C.,	D. Pannell,	1	A. Harrell,	Elder D. Pannell, W. S. McArthur,	0	0	5	0	0	7	54	3.20
Beaverdam,	Stevens, N. C.	D. Pannell,	4	J. Bridges,	Elder Wm. McSwain, Elder M. Pannell,	0	1	0	0	4	9	100	3.50
High Shoal,	Mooresborough, N. C.	Wm. McSwain,	4	J. A. Wall,	J. A. Wall, N. Dobbins,	0	0	1	0	0	4	74	3.10
Mount Pleasant,	Nicholsonville, N. C.,	Wm. McSwain,	2	D. H. Green,	J. M. Hamrick, D. H. Green,	0	1	0	0	0	1	64	2.05
Mount Sinai,	Broad River, N. C.,	L. H. McSwain,	3	J. Randall,	Elder L. H. McSwain, J. Randall,	0	2	0	0	0	2	64	2.50
Mount Paran,	New House, S. C.,	L. H. McSwain,	2	J. Starnes,	P. Harmon, W. H. Carroll,	3	0	0	0	1	2	93	3.00
Sandy Plains,	Camp Call, N. C.,	D. Pannell,	3	J. B. Walker,	J. B. Walker, A. Gettis.	0	0	0	0	0	4	84	3.50
Mount Harmony,	Oak Springs, N. C.,	Wm. McSwain,	3	A. Toney,	Charles Yelton, H. Toney,*	10	2	0	0	0	5	84	3.50
Walls.	Oak Springs, N. C.,	D. Pannell,	2	J. Smarte,	G. Davis, J. Robbins.	0	5	0	2	0	1	56	3.00
*Absent.					Total.	16	11	6	2	5	41	778	30.35

1863

MINUTES.

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FRIDAY, OCTOBER 23, 1863.

The Association met according to appointment. The introductory sermon was preached by Elder D. PANNEL, from Hebrews 12th chapter and 22d and part of the 23d verses.

After an intermission of half an hour, the Delegates assembled in the meeting house—prayer by Elder L. H McSwain.

Letters were then read from the following Churches: Boiling Spring, Bethel, Mount Paran, Sandy Plains, Walls, Mount Harmony, Mount Pleasant, Mount Sinai, Beaver Dam and High Shoals.

The names of delegates enrolled, and the state of the Churches minuted.

Elected Elder L. H. McSwain, Moderator, and D. Scruggs, Clerk.

1. Opened the door for the reception of Churches into our Union. None applied.

2. Appointed a Committee to arrange the business of the Association, to wit: D. Pannel, Wm. McSwain and M. Pannel, with the Moderator and Clerk.

Appointed a Committee on Preaching, to wit: A W. Holt, J. M. Hamrick and J Bridges, with the Eldership of this Church.

On motion adjourned until 10 o'clock to-morrow morning.

Saturday met according to adjournment. Prayer by Elder D. Pannel. Called the names of Delegates. All present.

3. Called for the report from the Committee on Business The report adopted and the Committee discharged.

4. Read Constitution and rules of decorum.

5. Called for correspondence from sister Associations, none made application.

6. Appointed the following Committees, on Union Meetings.—John Mathency, M. Pannel and P. Harmon.

ON FINANCE.—A Getteys, G. Davis and J. A Wall.

ON SABBATH SCHOOLS.—D Pannel, Wm. McSwain and D. Scruggs.

On motion, [This resolution was misplaced.]

Resolved, That the Temperance resolution of our last year's Minutes be adopted and printed with the present year's Minutes.

8. Called for, read and adopted the Circular Letter.

9. Elected persons to preach on Sabbath, viz: L. H. McSwain D. Scruggs and D. Pannel.

10. Elected Elder D. Scruggs to preach the sermon introductory to the next Association, and Elder D. Pannel to write the next Circular Letter on a subject of his own choice.

Considered the petition from Beaver Dam Church requesting this Association to convene with that Church next year; request granted.

11. Took up and considered the following query, No. 1.

How long shall a complaint of trespass committed against a brother be considered valued?

ANSWER.—The word of God confines such complaints to the work of to-day, but in as much as the Laws of the land limit to 6 months, we advise the Churches to limit complaints in cases of trespass to three months query, No. 2.

How should a Church act toward a member who complains of a trespass without first appealing to the offender?

ANSWER.—We give it as an opinion, that when a member complains of a trespass committed by a brother or a sister without first taking the steps laid down in the 18th chapter of Matthew, that such complainants stand liable to the censure of the Church. Query No. 3.

What is the proper course to pursue when a member of a neighbouring Church in good standing wishes to become a member of one of our Churches and cannot obtain a letter from this Church.

ANSWER.—We believe each Church is independent as to her Government, and the proper judge of her own membership, yet every effort should be exhausted to secure the peace of a neighbouring Church. but we see nothing in the scripture that would hinder a Church from receiving a member with whom they are well acquainted with, on their moral standing.

12. The Committee on finance report money sent up by the Churches for Minutes to be $48,10 cents.

13. The Committee on Union Meetings, report the first Union Meeting to be held with the Church at Sandy Plain, on Friday before the third Sunday in May, 1864, Elders L. H. McSwain, J. W. Hullander, M. Pannell, D. Scruggs and Wm. McSwain, to attend it.

The second to be held with Walls' Church, on Friday before the fourth Sunday in July, 1864, Elders Wm. McSwain, J. W. Hullander, D. Scruggs, D. Pannel and M. Pannel, to attend it.

14. Took up and considered the propriety of Domestic Mission, and adopted the following resolution:

MINUTES

OF THE

TWELFTH ANNUAL SESSION

OF THE

CONSTITUTIONAL

KING'S MOUNTAIN BAPTIST ASSOCIATION,

HELD WITH THE

CHURCH AT MOUNT HARMONY,

RUTHERFORD COUNTY, N. C.,

OCTOBER, 23, 1863.

SPARTANBURG, S. C.,
PRINTED BY H. F. EVANS, BOOK AND JOB PRINTER.

and practice. We say, therefore, that it is the duty of the Church to choose her deacons from amongst her own members, that they should be men of honest report, full of the Holy Ghost and wisdom. When a Church is of the opinion that she needs a deacon, or deacons, it should be made known to her members when in conference, and a serious and prayerful enquiry should be made to know which of her members possess the qualifications as laid down by St. Paul, (1st Timothy, 3rd chapter, 8th and 9th verses.) The Church should be unanimous in the choice of a deacon, and the person chosen should be informed, that the mind of the Church was set upon him. Then there should be at least one month of Solemn—prayerful thought on the subject by the Church, and the person chosen. When they meet again in conference and are of one mind in their choice, preparations may be made to set him apart to the office, which should be done as follows. If there are belonging to the Church two or more ordained ministers, then she will be able to ordain her deacons to the office, but if the Church does not possess sufficient strength for the work, let her request sister Churches to send help for that purpose. When the help attends and a presbytery is formed, the Church may present her chosen member, and he presbytery shall examine him relative to the work and office of deacon; also his views on the plan of salvation through Christ. , upon the whole, his views comport with the word of God and he sufficiently proven, let them lay hands on him with fervent prayer, and then let him use the office of a deacon. As the ministers of Christ are stewards of the mysteries of God, so we believe the deacon to be stewards of the Church of Jesus Christ. And as it is required in stewards that a man be found faithful, we believe it is the duty of the ministers to feed the flock of God, over which the Holy Ghost has made them overseers. Therefore, when a minister is called by a Church to take the pastoral care thereof, and he consents to do so, it is his duty to attend that Church faithfully as a minister of Jesus Christ, and a steward of the mysteries of God. If he should become unfaithful to the Church in ministering the word, it is the duty of the Church to dismiss him and call a more faithful shepherd. So also, when the deacon, who is the steward of the church is found to be unfaithful and fails to use the office of a deacon well, the church should dismiss him from office and choose another and set him apart as above directed. Dear Brethren, we wiittn short on the subject. The scriptures are also short, but we think, very explicit. Therefore, we advise the Churches to have recourse to the word of God in the choice and ordination of their deacons and ministers. Let your elders that rule well be counted worthy of double honor. They who have used the office of a deacon well, purchase to themselves a good degree and great holdness in the faith which is in Christ Jesus.

Beloved Brethren, be faithful unto death, and God will give you a crown of life.

STATISTICAL TABLE,

FOR THE KING'S MOUNTAIN BAPTIST ASSOCIATION, 1863.

HELD AT MOUNT HARMONY CHURCH, OCTOBER 23.

CHURCHES.	POST OFFICES.	SUPPLIES.	S. W.	Church Clerks.	DELEGATES' NAMES,	Baptised,	Received by Letter,	Dismissed,	Restored,	Excluded,	Dead,	TOTAL, ...	CONTRIBUTIONS.
Boiling Spring,	Burchettsville, N. C.,	L. H. McSwain,	1	John Green,	J. Matheny, J. Prewett, D. McSwain,	9	0	0	0	0	3	116	6 50
Bethel,	Mooresborough, N. C.,	D. Scruggs,	2	E. D. Hawkins,	D. Pannell, W. S. McArthur,	0	1	2	0	0	2	49	5 15
Beaver Dam,	Stevens, N. C.,	L. H. McSwain.	4	J. Bridges,	W. McSwain, M. Pannell,	9	0	2	0	1	1	109	5 00
High Shoal,	Mooresborough, N. C.,	Wm. McSwain,	4	J. A. Wall,	D. Scruggs. J. A. Wall,	11	7	0	0	0	3	86	5 65
Mount Pleasant,	Nicholsonville, N. C.,	M. Pannell,	2	D. H. Green,	J. M. Hamrick, M. Jolly,	0	0	0	0	0	2	62	2 50
Mount Sinai,	Irvinsville, N. C.,	L. H. McSwain,	3	J. Randall,	J. H. McSwain, J. Randall, [Holt,	0	0	0	0	0	4	55	2 50
Mount Paran,	New House, S. C.,	L. H. McSwain,	2	J. Starnes,	L. Harman, J. W. Hullander, A. W.	4	4	0	0	2	0	108	6 00
Sandy Plains,	Camp Call, N. C.,	Wm. McSwain,	3	J. B. Walker,	J. B. Walker, A. Gettis,	43	2	0	0	1	6	83	5 00
Mount Harmony,	Oak Spring,	Wm. McSwain,	3	A. Toney,	J. Earl, C. Yelton,	2	1	0	0	1	4	71	5 45
Walls,	Oak Spring, N. C.,	D. Pannell,	4	J. Smarte,	G. Davis, J. S. Bridges,	13	4	0	0	2	0	80	4 55

Resolved, That we adopt a Domestic Mission, and appointed Elder D. Scruggs, to preach the Missionary Sermon, and take up a collection for its support.

On motion, adjourned until Monday morning 9 o'clock.

Sunday, the stand was occupied by those appointed, with seeming good effect. Rev. D. Scruggs, in the forenoon, took up a collection, and received $50,00.

D. Pannel in the afternoon. Closed by L. H. McSwain.

Monday morning met agreeable to appointment—prayer by Elder M. Pannel.

15. Considered the propriety of changing the time of holding this Association, and decided on Friday before the second Sunday in August, in each year.

16. Decided to devote the money collected on Sunday, to Domestic Missions, and employ a minister to visit all the Churches in this Association, at least once in the course of the next Association year, and elected Elder D. Scruggs for that purpose.

17. The Committee on Sabbath Schools, report that they find nothing in any of the Church Letters on the subject of Sunday Schools, and are sorry to learn that few, if any of our Churches have such an institution in progress. We therefore recommend to our Churches to use their influence to raise and keep up a Sunday School in each Church within the bounds of this Association, as we believe a Sunday School, well organized and conducted, is next to the Church in usefulness, as a means in the hands of God, in promoting the cause of Christ, and fixing the basis of piety on the youthful mind, as in our best revivals. Many, very many have attributed their first serious impressions to the labors of the Sabbath School.

Respectfully submitted,

D. SCRUGGS, Chairman.

18. Appointed a Missionary Board to hold and dispose of the money collected by this Association, for that purpose, to wit: J. B. Walker, John Bridges and John Mathena.

19. *Resolved*, That the thanks of this Association are due and are hereby tendered to the citizens of this vicinity, with this Church, for the hospitable manner in which they have entertained the brethren and friends, during our stay with them.

On motion,

Resolved, That the Clerk superintend the printing and distribution of as many copies of these Minutes as the money sent up for that purpose will obtain, reserving ten dollars for his services.

Our next Association to be holden with the Beaver Dam Church, five miles west of Shelby, Cleveland county, North Carolina, to commence on Friday before the second Sunday in August, 1864.

21. On motion, adjourned to the time and place above mentioned.

L. H. McSWAIN. Moderator.

D. SCRUGGS, Clerk.

CIRCULAR LETTER.

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THE KING'S MOUNTAIN ASSOCIATION TO THE CHURCHES IN UNION, SEND GREETING:

BELOVED BRETHREN: We address you this year, according to a resolve of last year, on the duty of a church in the choice of a deacon. As the deacon is an officer in, and a servant of the Church, and as the prosperity of the Church, and State depends very much on having good, faithful, God fearing rulers, each individual member should feel interested in the choice of such an officer. That the deacon is a ruling elder in the Church, is certain, for St. Paul says, "let the elders that rule well be considered worthy of double honor," "especially they who labor in the word and doctrine."—Timothy 5th chapter and 17th verse. It is evident, from the above, that there were, in the Church at Ephesens, ruling elders who did not labor in the word and doctrine. St. Paul gives the qualifications only, of a bishop and deacon. Therefore we believe that there were, and still are no other officers in the Church of Jesus Christ, which is the pillar and ground of the truth.

A particular Church is an indefinite number of saints who covenant to live in fellow-ship, endeavoring to keep unity of spirit in the bonds of peace, attending to the commandments and ordinances of the gospel, as given by Christ and his disciples to primitive christians.

We will now proceed to lay before you some of the duties of a Baptist Church in the choice of her deacons. The first account we have that the Church chose and set apart men to the office of deacons is in the 6th chapter Acts; "and in those days when the number of disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the duly ministration, then the twelve called the multitude of disciples unto them and said, "it is no reason that we should leave the word of God and serve tables, wherefore brethren, look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, but we will give ourselves continually to prayer and to the ministry of the word."

The scriptures are an infallible rule for the Church, both of faith

MINUTES.

FRIDAY, AUGUST 12TH, 1864.

The introductory sermon was preached by Elder D. Scruggs, from Matthew 23rd chapter and part of the 8th verse. All ye are brethren. After a short intermission the delegates met in the house Prayer by Elder L. H. McSwain. Elected L. H. McSwain Moderator, and D. Scruggs, Clerk.

1. Afforded an opportunity to any church wishing to unite with this Association.

2nd. Appointed a committee of five to arrange the business of the Association, to wit: D. Pannel, Wm. McSwain and M. Pannel, with the Moderator and Clerk.

3rd. Appointed a committee to arrange preaching during the sitting of this Association, to wit: J. Matheny, W. H. Carroll and J. Randal, with the deacons of this church. Brother D. Pannel prayed and the Association adjourned until to-morrow morning.

Saturday morning me according to adjournment, prayer by Wm. McSwain; called the names of Delegates, all present.

4th. Called for report of committee on business, report received and the committee discharged.

5th. Read Constitution and rules of decorum.

6th. Appointed the following committees, to wit: on Union Meetings, A. Hamrick, J. Bridges and J. S. Bridges.

On Finance.—W. H. Carroll, J. Randal and A W. Holt.

On Sabbath Schools —D. Scruggs, M. Pannel and L. H. McSwain.

On Obituaries.—D. Scruggs, W. McSwain, D. Pannel and W. H. Carroll.

7th. Called for missionary report, who reported as follows, Dear Brethren, your Missionary begs leave to report that, in accordance with an agreement, I have visited and labored with all the churches in this Association, with one exception. On account of distance and sickness in my family I failed to visit the church at Mt. Harmony as yet Brethren, I am happy to say my appointments have been generally well attended with seeming good affect. Respectfully submitted,

D. SCRUGGS.

8th. Call for Circular Letter, prepared by Elder D. Pannel. Circular read, adopted and ordered to be printed with the Minutes

9th. Call for report of Missionary board, who report as follows, we received from the Association $50,00 and paid it over to D. Scruggs for Missionary service. Committee discharged.

10th. Elected Elder D. Scruggs to preach the Missionary sermon on Sabbath.

11th. Elected the following Brethren to preach on Sabbath, J. J. Jones first, followed by D. Scruggs; the Missionary sermon, afternoon D. Pannel followed by L. H. McSwain.

12th. Elected D. Pannel to preach the sermon Introductory to the next Association and D. Scruggs to write a circular letter on the Atonement.

13th. Considered the petition from Sandy Plains church, requesting this Association to convene with that church in 1865, request granted. D. Scruggs prayed and the Association adjourned until Monday morning 9 o'clock.

Sunday the stand was occupied by those appointed, with an expression of great zeal in addressing a large and attentive congregation with seeming good effect which we hope will result in doing good. At the close of

forenoon service, collected $60., say sixty dollars for Missionary purposes.

MONDAY, prayer by Wm. McSwain.

14th. Called for report from the following committees.

On Union Meetings. Report first, at High Shoal on Friday before the 4th Sunday in March, 1865. D. Pannel, L. H. McSwain, Wm. McSwain, M. Pannel and D. Scruggs to attend it. Seconed, at Mount Paron to commence on Friday before the 2nd Sunday in May, 1865. D. Pannel, L. H. McSwain, M. Pannel, Wm. McSwain and D. Scruggs to attend it.

The Committee on Finance report money collected for Minuntes $100.

The Committee on Sabbath Schools report as follows, we are sorry to say that on account of this unholy war, scarcity of books and teachers, but little is doing, one small school is in existence at an arm of the High Shoal Church, near the State line, but we hope from the spirit manifested the time is at hand when we will see a flourishing school in each of our churches as one of the great means in the hand of God of up-building his cause.

Respectfully submitted,

D, SCRUGGS, Chairman.

The Committee on Obituaries present the following reports: Boiling Spring, Alberry Jolly, of co H 28th Regiment N. C. T., died at Lynchburg Hospital, Virginia, who lived the life of a christian, died May 26th 1862. Perry H. Prewet, of co G 29th Regiment N. C. T., a consistent member of the church, died at Petersburg, July 13th 1864, in the 38th year of his age. Edmund Green, of co H 28th Regiment N. C. T., died at Camp Gregg, Va. February 2nd, 1862, in the 21st year of his age. Jas. McSwain, of co H 28th Regiment N. C. T., died at Wilmington, N. C.

March 2nd 1862, in the 22nd year of his age, D. S. McSwain, of co H 28th Regiment N. C. T., died September 1st 1862, in the 20th year of his age. Joseph Green, of co D 55th Regiment N. C. T, died at Charlott, N. C., August 19th 1864. Wm. Gillaspy, of co H 28th Regiment N. C. T., died in Virginia July 17th, 1864, in his countrys cause. A. J. Hamrick, of co H 28th Regiment N. C. T., died at Lynchburg, Va., in 1863, in the 24th year of his age. A. Blanton, of co 12th Regiment N. C. T., died in service in 1862. L. H. Mathing, of co H 28th Regiment, who have been a member of the church at Boiling Spring, but was excluded yet lived a christian life, died near the Wilderness, May 6th, 1864, in the 32nd year of his age.

Bethel, G. B. Bridges a promising young man, a prominent member of the foregoing church, who promise great usefulness in church and State, attached himself to co B 3th Regiment N. C. T., died at Malvern Hill, June 29th, 1862. L. J. Pope, of co I 56th Regiment N. C. T., died, April 3rd, 1864, in the 32nd year of his age. J. L. Sparks, of co B 34th Regiment N. C. T. Capt. Leoothorp, com., N. C. T., died at Goldsborough, January 21st, 1862, in the 21st year of his age. J. B. McArthur, home on furlough, died April 3rd, 1863, in the 22nd year of his age. G. B. Hamrick, of co B 36th Regiment N. C. T., died at Raleigh, N. C., Januaay 17th, 1862, in the 29th year of his age. Jason Hamrick, of co B 34th Regiment N. C. T., died at Richmond, Va., August 31th, 1862, in the 34th year of his age.

Beaver Dam, D. Harrel, an orderly deacon and promised usefulness in church and State, of Capt. Gardners co I 38th Regiment N. C. T., died at Halifax, February 24th, 1862. D. D. Hamrick of co I, 38th Regiment, N. C. T., fell in the battle before Richmond. E. McSwain, son of Rev. Wm. McSwain, of co I, 38th N C. T., was a pious member of the Church, and well adorned his profession, fell in the seven days battle before Richmond, on the 9th day of June, 1862, in the 28th year of his age. Larkin Magnis of co E, 12th N. C. T., fell in the seven days battle around Richmond. George McSwain, son of Rev. Wm. McSwain, a young man who promised much usefulness in society, and who adorned well his pro-

fession, of co I, 38th Regiment, N. C. T., fell before Richmond, and died August 4th, 1862, in the 28th year of his age. J. Hamrick of co I, 38th Regiment, N. C. T., died at Richmond, in the 26th year of his age. I. Hamrick of co D, 55th Regiment N. C. T., died a prisoner at Point Lookout, Maryland. I. J. Hardin of co E, 12th Regiment N. C. T., died at Richmond. Elijah Hamrick of D, 55th Regiment N. C. T., fell at the Wilderness, Va.

High Shoal, Wm. Robertson of co H:, 28th Regiment N. C. T., died at Richmond, Va. L. R. Robertson of co D Scales' Brigade, N. C. T., died May 14th, 1864. G. B. Robertson of co D, Scales' Brigade, N. C. T., died at Alum Springs, Virginia, October, 1861. William Wall of co D, Scales' Brigade, fell at Chancellors, Va., May 3d, 1863. L. P. Padget of co H Lane's Brigade, N. C. T., died at Charlotte, N. C. T., April 13th, 1863. Samuel C. Hawkins of co H, Lane's Brigade, N. C. T., fell at Cedar Run, Va., August 6th, 1862.

Mount Pleasant. John Matheny of co H, Hill's Division, died at Dwore Hospital, Va., August 7th, 1862. B. Bethena of co L, Hill's Division, N. C. T., died September, 1862. L. A. Hamrick of co H, 12th Regiment N. C. T., died at Richmond, Virginia, June 11th, 1862. D. H. Green, n deacon and prominent member of the Church, of co D, 55th Regiment N. C. T., Davis' Brigade, fell at Gettysburg, Pa., while zeaously defending his country, July 2d, 1863. J. P. Jolly, a deacon and prominent member of co H, 28th Regiment, N. C. T., died at Winchester, Va., Sept. 20th, 1862, in the 40th year of his age E. C. Wood of co D, 55th Regiment, fell near Gaines' Mill, July 2d, 1864. Mt. Sinai, Elijah Hamrick of co D, 55th Regiment N. C. T., died at Petersburg, Va., January 18th, 1863. James Famy of co D, 55th Regiment N. C. T., died March 15th, 1863. R. C. Champion of co D, 55th N. C. T., died September, 1863, a prisoner at Fort Delaware, Maryland. D. D. Mason of co F, 56th Regiment, N. C. T., died at Richmond, Va., August 7th, 1864. D. D. Gibson died at Greensboro, N. C., June 29th, 1861. Thomas McSwain of co C, N. C. T., died at Richmond, Va., July 16th. 1863, a young man of promise both in Church and State. J. A. Wiley of co C, 15th N. C. T., died at Shepardstown, Md, Sept 17th, 1862. Mt. Paran, Capt W. P. Bridges was killad, while gallantly leading his men on the 30th July, 1864. Wm. P. Bridges, Captain company H, 18th S. C. Volunteers, Evans' (now Elliots) Brigade. The deceased volunteered his services to his country on the 13th of April, 1860, and to the time of his death, performed the duties of the soldier faithfully, efficiently and gallantly, and as his last great offering, sacrificed his life at the shrine of his country's altar. Captain Bridges attached himself to this Church in the year 1852, in the seventeenth year of his age, and to the time of his death, remained an orderly member of the same. In his death the Church has lost one of her brightest members. The community a good citizen, and the Confederacy a gallant officer. Peace to his ashes.

W. L. Johnson of co B, S. C. Volunteers, died at Camp Peters, September 26th, 1861, in the 22d year of his age. Jacob Seapock of co F, 19th, Regiment S. C. V., fell at the battle of Boonsborough, Maryland, September 14th, 1862, in the 22d year of his age. Joseph Parker of co D, 14th Regiment N. C. T., died at Richmond, Va., int he 18th year of his age. William Martin of co F, 19th Regiment S. C. V., fell near Petersburg, Va., on the 24th of May, 1864, in the 24th year of his age: Washington Martin of co F, 5th Regiment, S. C. V., fell at Gaines' Mills, Va., June 27th, 1862. in the 19th year of his age.

Sandy Plains: Kinny Dycas of co D, 16th Regiment N. C. T., died at Ed y, Va., October 9th, 1861. B. P. Hamilton of co I, 36th Regiment N. C. T., died in August, 1862. David Bridges of co B, 34th Regiment N. C. T., died in June 1864. Fred. Walker of co I, 56th Regiment N. C. T., died in 1862. L. A. Walker of co I, 56th Regiment N. C. T., died in April, 1862.

Mount Harmony: W. Murry of co I, 56th Regiment N. C. T., fell near Petersburg, August 21st, 1864, in the 31st year of his age. W. T. Horton of co I, 56th Regiment N. C. T., fell near Petersburg, Va., August 21st, 1864, in the 30th year of his age. T. B. Sweezy of co D, 16th Regiment N. C. T., died at Manassas, February 3d, 1861. J. W. Sweezy died at Goldsborough, N. C., on the 31st August, 1862. Alfred W. Gettys of co B, 34th Regiment, N. C. T., died at Goldsborough, N. C., April 23d, 1862. L. G. Gettys of co B, 34th Regiment N. C. T., died at Liberty Hospital, Va. W. J. Yelton died a conscript in 1864. George Yelton of co B, 34th Regiment N. C. T., died at sea August 7th, 1862.

Walls: Benjamin Hamilton of 17 boys of 7th Battalion N. C. T., died July 2d, 1864.

15th. Appointed a board to hold and dispose of money collected on the Sabbath for missionary purposes, to wit: J. Bridges, J. B. Walker and J. Matheny.

16th. Elected Elder D. Pannel to serve Missionary for the insuing year, so much of time as the means will enable him and that he have the privilege to put in the time at places where he may consider most prudent.

17th. Resolved that the Clerk attend to the printing and distribution of so many copies of the Minutes as the money collected will enable him, and that he accept $20 for his services.

18th. Resolved that the thanks of this Association are due and are here by tendered to the citizens of this vicinity, with this Church, for the hospitable manner in which they have entertained the brethren and friends, during our stay with them.

19th. On motion adjourned to meet at Sandy Plain Church 13 miles Northwest from Shelby, Cleveland County, N. C., on Friday before the 2d Sunday in August, 1865.

L. H. McSWAIN, Moderator.
D. SCRUGGS, Clerk.

CIRCULAR.

TO THE CONSTITUTIONAL KING'S MOUNTAIN BAPTIST ASSOCIATION.

BELOVED BRETHREN: According to a resolve of your body last year, we address you from the 5th Chapter of 2d Corinthians, and a part of the 20th verse. "Now then we are embassadors for Christ." Embassadors signifies an envoy or messenger. Therefore the Minister of the Gospel, is the messenger of Christ, and his message is primarily the Lord Jesus Christ and him crucified, as the only way of the sinners acceptance with God. The Apostle declares that he will not know any thing save Christ and him crucified. It is the very marrow and kirnel of all the Scriptures the scope and centre of all Divine Revalation. The ceremonial law is full of Christ, and without Him no poor sinner could be saved from the wrath to come. It is said when Christ ascended he gave gifts unto men and that every good and perfect gift came down from the father of light, that the ministry is among his ascension gifts. We may justly infer the continual necessity of the gospel ministry, for by his ministers he now teaches us and to that intent has fixed them in the church by a form Constitution, these to remain to the end of time. these officers he enlarged to the church at His ascension, that is when he ceased to teach them any longer with his own blessed lips; and so sat them in the church that their succession shall never totally fail. Therefore let ministers of the gospel at all times and under all circumstances meekly, mildly, but firmly ascert the dignity of their sacred office and let them remember that an awful majesty sets on the brow of Holiness. Paul said to Timothy, "Let no man despise thy youth," Timothy, 4, 12, let not even young ministers allow improper liberties to be taken with them, but let them ever demand and command the respect due their office since, they are or profess to be the chosen and approved representative of Christ, let them remember they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever, Daniel 12, 3d.

The representative character of ministers of the gospel is the most solemn thought connected with the Holy office, they are, so far as the dispensing of the Gospel is concerned, the deputies of Christ the vicegerents of Christ on earth.

"Now then we are ambassadors for Christ as though God did beseech you by us, we pray you in Christ stead" 2 Corinthians 5. 20. There is no doctrine more clearly and impressively taught in the Bible, then, that the true ministers of the Gospel are set to be watchmen, unto the House of Israel, and are bound to warn them in the place of Christ, so that when they speak the truth in their official capacity, it is the same, as though Christ Himself had spoken this great truth is too often lost sight of How rarely is it the case when a minister stands in the sanctuary to officiate in Holy things that he is regarded by the people as the representative of Christ and as the chosen and consecrated medium through which and by which Christ makes known his will and dispenses his spiritual blessings to the world. And, alas! How often do ministers themselves forg t this great truth. There is a manifest disposition on the part of the people to require of their min ster to reflect the sentiments of the world around him. This is a grand perversion. The minister represents not men—but Christ—not human sentiments, but the Bible—not public opinion but the moral law—not earth but Heaven. How, otherwise could he be the ambassador of Christ.

How unlike the prophets of old—how contrary to the example of the apostles.—And how opposite to the teachings of Christ, whose professed ambassador he is? Therefore, let every minister of the Gospel who has declared the Word of life be deeply and solemnly impressed with a sense of his representative character and feel that, in dispensing divine truth, administering the Holy sacriments, and in performing every official function, he stands in the place of Christ. And let all the people remember that, when he stands up and speaks to them in truth and love, it is as though Christ speaks. For the priests lips should keep knowledge, and they (the people) should seek the law at his mouth, for he is the messenger of the Lord of Hosts. Matthew 2, 7.

If the minister be the messenger, then the Gospel is the message in which is revealed the love of God, the father to fallen man—through the person of his son: And we are commanded to preach and to testify unto the people, Act 10, 42, that God sent his son into the world, that the world through him might be saved, John 3, 17.

And, above all, let the minister unite prayer with his endeavors that his understanding may be illuminated, and his heart impressed with the great truths which the sacred scriptures contain. In the prosecution of his great mission to the families of the earth, the ambassador of Christ should attend to the public reading of the Holy scriptures.

It may be remarked that this is a very laudable and necessary practice. One circumstance, why this should be attended to in congregations is, that numbers of the hearers in many places cannot read them themselves, and not a few of them never hear them read in the families where they reside. It is strange that this has not long ago struck every person of the least reflection in all of our churches, and especially the ministers, as a most conclusive and irresistible argument for the adoption of this practice. It surely would be better to abridge the preaching to one-half the length, then to neglect the public reading of the Scriptures Remember the great God no sooner caused any part of his Will or Word to be written, then he commanded the same to be read, not only in the family, but also in the congregation; and then even when all Israel where assembled together, the men, women and children, and even the strangers that were within their gates, and the end was, that they might hear, and that they might

learn and fear the Lord their God, and observe to do all the words of the law. Deut, 31 ; 12.

Afterwards, when synagogues were erected in the land of Israel, that the people might every Sabbath meet to worship God, it is well known that the public reading of the Scripture was a main part of the service there performed ; so much so that no less then three-fourths of the time was generally employed, it seems, in reading and expounding the Scriptures. Even songs and prayer were made subservient to that particular and principal employment or service, the reading of the law.

This work or practise of reading the Scripture in the congregation is warranted and recommended in the New Testament as well as in the old. As christians, it is fit and necessary that we should first of all look unto Jesus, who is the author and finisher of our faith. His example, as well as his precepts is full of precious and most important instruction, and it is a remarkable circumstance which ought never to be forgotten, that he began his public ministry in the synagogue of Nazereth, by reading a portion of Scripture out of the book of the prophet Isaiah, Luke 4, 15, 19. And he taught in their synagogues being glorified of all. And he come to Nazereth where he had been brought up, and, as his custom was, he went into the synagogue on the sabbath day and stood up to read.

And there was delivered unto him the book of the prophet Esa and when he had opened the book he found the place where it was written: The spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind—to set at liberty, them that are bruised—to preach the acceptable year of the Lord.

And he closed the book, and he gave it to the minister and sat down. This alone one would think might be deemed quite sufficient to justify the practise among his disciples though all succeeding ages, and even inspire them with zeal for its constant observance. The apostle Paul, in pointing out to Timothy, his ministerial duties, particularly mentions reading, 1 Timothy 4, 13. give attendance to reading—exhortation to doctrine—evidently distinguishing reading as one of the public duties incumbent upon Timothy. There can be no reason for separating these three as if the former was only a private duty and the other public ones The most natural and consistent idea is ; that they were all three public duties, and that the reading here spoken of was no other than the reading of the Scriptures in those christian assembles where Timothy was concerned, and which the apostle would have him by no means to neglect. If the public reading of the Scriptures was so necessary and important in those religious assemblies, which had Timothy for their minister, how much more must it be in our assemblies, and even in those which enjoy the labors of our most able and eminent ministers. Jesus Christ was the great teacher of the church and prophet, as it is written. A prophet shall the Lord your God raise up unto you of your brethen like unto me—him shall ye hear in all things. whatsoever he shall say unto you, Acts 3, 22. If Christ be the great prophet and teacher of the church, we may judge of doctrines; and, as it will serve us for a test of doctrines ; so it will serve for a test of ministers ; and hence you may judge who are authorized and sent by Christ the great prophet to declare his will to man. Surely those whom he sends have his spirit in their hearts as well as his words in their mouths. And according to the measures of grace received, they faithfully endeavor to fulfil their ministry for Christ as Christ did for his father. As my father hath sent me, says Christ, so send I you, John 20, 27. They take Christ for their pattern in the whole course of their ministration, and are, such as sincerely endeaver to imitate the great Shepherd in the following res-

pects: Jesus Christ was a faithful minister, the faithful and true witness, Rev. 1, 5. He declared the whole mind of God to men.

Of him it was prophetically said: I have not hid thy righteousness within my heart. I have declared thy faithfulness and thy salvation. I have not concealed thy loving kindness and thy truth from the great congregation, Psa. 40, 10. To the same sense, and almost in the same words, the apostle Paul professed: I have kept back nothing that was profitable unto you. I have showed you all things. Acts, 20; 20, 35. Not that every faithful minister, in course of his ministry, explains the whole body of truth and fully expounds and applies each particular to the people, but with respect to the doctrine which they have opportunity of opening, they do not out of fear or to accommodate and serve their ends, withhold the mind of Christ. They preach not as pleasing men but God. 1st Thes. 2; 4. For if we yet please men, we cannot be the servants of Christ. Gal. 1; 10. Truth must be spoken though the greatest on earth be offended. Jesus Christ was a tender hearted minister, full of compassion to souls. He was sent to bind up the broken in heart. Isa. 61; 1. He grieved at the hardness of men's hearts. Mark, 3; 5. He mourned over Jerusalem, and said: O, Jerusalem, how oft would I have gathered thy children as a hen gathers her brood under her wings. Mat. 22, 37. He that shows a hard heart, unaffected by the dangers and miserier of sculs can never show a commission from Christ to authorize him for ministerial work. Once more: If the chosen ministers of the Gospel be the messengers of the Lord of Hosts—if they be the ambassadors of Christ—it follows that they possess authority above every other functionary upon earth. How could it be otherwise since they represent the King of Kings and Lord of Lords: Does the envoy of a prince bear with him the authority of his master, and the ambassador of a king the authority of his sovereign?

In like manner is the messenger of Christ invested with power and authority, not only to teach, read, exhort, and persuade with all long suffering, but to command in the name of Christ. It is not only his privilege but his right—not only his right, but his inflexible duty to speak authoritatively in his official capacity. It is not a matter of taste, of choice, of prudance, or of worldly wisdom, whether he will speak authoritatively or not, but a matter of duty. He is bound, by fearful penalties, to speak as Christ commands him, Ezk. 3, 33. This authority with which the messenger of Christ is clothed, entends not only to the church, but to the world; not only to the common people, but to legislators, rulers, governors, kings and all the various functionaries of civil and political society. A minister mistakes the domain of his duty and authority by supposing it to be restricted to an organized congregation or visible church. There was no organized congregation or visible church, when he first received his commission and was empowered to go into all the world and preach the Gospel to every creature, Luke 16, 15. He is chosen and consecrated for the express purpose of making conquest of the world for Christ; therefore, his authority reaches to every field of human action—to every degree of worldly rank and dignity to all the forms of society—in short, to all the influences by which humanity is developed, thought moulded, and the heart of man impossed for good or evil: Christ delights in nothing more than the success of the ministry, to see the work of the Lord prosper. When the seventy returned and reported the success of their first embassy. Lord, said they, the devils are subject to us through Thy name. He said unto them, I beheld satan as lighty fall from heaven. As if he had said: You tell me no news—I saw it when I sent you at first. I knew the Gospel would succeed when it came—and in that hour Jesus rejoiced in spirit, Luke 10 17, 18, 21.

In the next place, as ministers are called and commissioned for the express purpose of dispensing truth to the world—it is perfertly manifest that their duty is to preach the truth in order to please God. Our Saviour

said to wit: To this end was I born, John, 18; 37, and for this cause came I into the world, that I should have written unto the truth. Consequently it is impossible to represent, and to be like him, without proclaiming the truth at all times. Truth is a great power—it is the mighty instrument by which God's spirit regenerates and sanctifies the hearts of men and overcomes the world. John 13; 17. Jas. 1; 18. It is the sword of the spirit that will triumph over all opposition. Eph. 5; 17 It is the essence of moral power—the most potent of all power—nothing can staud permanently before it. It can batter down the strongest fortress—it can scale the highest walls—it can scale the highest mountains; it can undermine the most impregnable barriers—it can subdue the mightiest armies—it is mighty, and will finally prevail over all opposition. My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Is. 4; 10, 11 Truth, therefore, is the grand instrumentality by which the soul is regenerated, the heart sanctified, the mind developed, the love elvated, and world reclaimed to God. We please God, therefore, by proclaiming the truth in his name, and by His authority. If the preaching of the Gospel by the minister is so well pleasing to Christ, how offensive it must be for one minister or ministers. to try to throw obstacles in the way of others, when the twelve apostles were sent out to preach by Christ, and returned. John said unto him: Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us. And Jesus said unto him, forbid him not. Luke 9; 49, 50. But what says St Paul. Hear him. Some indeed preach Christ, even of envy and strife, and some, also, of good will. The one preach Christ of contention, not sneeringly supposing to add affliction to my bonds.

But the other of love, knowing that I am set for the defence of the Gospel. What then, notwithstanding, every way, whether in pretence or in truth Christ is preached, and I therein do rejoice, yea and will rejoice. Phil. 1; 15, 16, 17, 18.

This is the true feeling of a Gospel minister—he is satisfied if the Gospel is preached to sinners. The command is to preach the word, be instant in season and out of season. 2d Tim. 4; 2. They must never weary or become discouraged in repeating the same truth over and over, again and again. It is by the constant repetition of blows that the largest rocks are crumbled to pieces. Truth is the hammer of God in the hands of his ministers, that will break down all opposition—it is the great battering ram that will eventually dash to the ground every citadel—every wall of wickedness—every tower of inquity. But in order to this, the blows must be repeated again and again. Jericho must be encircled day by day until its walls fall prostrate to the earth. Nothing discourages a faithful preacher of righteousness more than the apparent fruitlessness of his honest labors. But let him remember that he is only one of two parties concerned in the success of truth. He is the one party—the Holy Spirit is the other. He is responsible only for the repeated, persevering utterance of truth. God is competent to take care of his own Word, and has promised that it shall not return unto him void.

Aaron could not transform his rod into a serpant, but he could in obedience to God's command, cast it upon the ground, and it became a serpent, and swallowed up the rods of the magicians. Moses could not bring water out of the rock, but he could strike the rock as God commanded him, and living waters instantly gushed forth. So we cannot regenerate the heart, or sanctify the soul, but we can preach the truth, which, when once instilled into the minds of men, will certainly accomplish its work, one way or the other, that is, it will prove a savour of life unto life or of death unto death.

MINUTES.

OF THE FOURTEENTH ANNUAL SESSION OF THE CONSTITUTIONAL KING'S MOUNTAIN BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT SANDY PLAIN, CLEVELAND COUNTY, N. C., AUGUST 11, 1865.

FRIDAY MORNING, AUG. 11.

The Introductory Sermon was delivered, agreeable to appointment, by Elder D. Pannel, from Exodus, 21st. Chapter and 1st. verse: "Now these are the judgments which thou shalt set before them."

After a short intermission, the Delegates met it the meeting house. Prayer by Elder L. H. McSwain. Proceeded to elect Elder D. Pannel, Moderator, and D. Scruggs, Clerk.

1st. Afforded an opportunity to any church wishing to unite with this Association.

2d. Invited Ministers present to a seat with us. Brother J. J. Jones, being present, accepted the invitation and took a seat with us.

3d. Appointed a Committee to arrange the business of the Association, viz: L. H. McSwain, M. Pannel, and Wm. McSwain, with the Moderator and Clerk. Appointed a Committee on Preaching, viz: W. S. McArther, W. H. Carroll and Peter Sapoch, with the Deacons of this church.

4th. Received a letter from Zoar Church, to be considered to-morrow morning. Adjourned until 9 o'clock to-morrow morning. Prayer by Elder J. J. Jones.

SATURDAY MORNING, AUG. 12.

Met according to adjournment. Prayer by Elder D. Pannel, and proceeded to call the roll. All present.

5th. Read Constitution, Rules of Decorum, and Abstracts of Principles.

6th. Took up and considered a letter from Zoar Church, asking the consideration of this Body, as to the propriety of taking some measures to remove existing difficulties, and restore peace and harmony in the entire bounds of the Kings Mountain Association.

7th. Appointed a Committee of three to draft an answer to Zoar Church, viz: D. Pannel, Wm. McSwain and D. Scruggs.

8th. Appointed the following Committees:

On Union Meetings—B. Hamrick, J. Green and J. S. Bridges.

On Finance—A. Hamrick, T. D. Scruggs and Gettys.

On Sabbath Schools—D. Scruggs, L. H. McSwain and Wm. McSwain.

On Obituaries—W. H. Carroll, J. M. Good and J. Prewit.

On the State of Religion—W. H. Carroll, D. Scruggs and L. H. McSwain.

9th. Called for Missionaries' Report, which was as follows:

On account of the confused state of the country, and families being unwilling to leave their homes, it was difficult to get a congregation, part of the time. The enemy being in our land, he has therefore performed but little labor the past year. On account of the scarcity of current money, we omit the Missionary Sermon, and forbear to take up a collection for the present.

10th. Call for a report from Missionary Board, who report that they received from the Association $60, and paid the same to Bro. D. Pannel, for Missionary service.

11th. Call for Circular Letter, prepared by Elder D. Scruggs, which was read and adopted, and ordered to be printed with the Minutes of this Association.

12th. Elected persons to preach on Sabbath, as follows: Brother L. H. McSwain in forenoon, followed by D. Pannel; D. Scruggs, in the afternoon, followed by brother J. J. Jones.

13th. Elected Elder D. Scruggs to preach the Sermon Introductory to the next Association, and L. H. McSwain his alternate. Elected Elder D. Pannel to write a Circular Letter to the next Association on a subject of his own choice. On motion, adjourned until Monday morning, 9 o'clock. Prayer by D. Scruggs.

Sabbath, the stand was occupied by those appointed, to a large, attentive, and well ordered congregation, with seeming good effect; and we trust lasting good effect may result therefrom, as bread cast upon the waters.

MONDAY MORNING, AUG. 14.

Met according to adjournment. Prayer by Elder M. Pannel.

14th. Called for the following report from Committee on Union Meetings, who report as follows:

1st. At Boiling Spring, to commence on Friday before the first Sunday in March, 1866, and brethren Wm. McSwain, D. Scruggs, M. Pannel, D. Pannel and L. H. McSwain to attend it. 2d. at Walls', to commence on Friday before the 4th Sunday in May, 1866, and brethren D. Pannel, D. Scruggs, Wm. McSwain and M. Pannel to attend it.

The Committee on Sabbath Schools report, that on examination of letters from the different churches in union, we find no report of any Sabbath Schools. We have, however, a verbal report from the church at Mount Sinai, of a school of 30 scholars, and in a flourishing condition. Also a school at an arm of High Shoal, near the State line, consisting of about 35 scholars, with a Bible Class of about 10 scholars, now under the control of C. C. Scruggs, as conductor, with 4 assistant teachers, and in a prosperous condition. We hope the time is at hand when others may follow the example, and may be able to see a flourishing school at every church.

Committee on Obituarys report as follows:

Boiling Springs—W. B. Lovelace, of Company D, 55th Regiment N. C. Troops, died in prison September 12th 1864.

Bethel—W. F. McArther, of Co. D, 66th Regiment N. C. Junior Reserves, died, Jan. — 1865.

Beaver Dam—W. C. Hamrick, of Co. I, 38th Regiment N. C. Troops, died in prison at Point Lookout, Aug., 17, 1864. G. W, Hamrick, of Co, I, 38th Regt. N. C. Troops, was killed near Petersburg, March 3, 1865. E. M. Hamrick, of Co. D, 2d. Regt. Junior Reserves, died Feb. 12, 1865.

High Shoal—T. Padgett, of Co. I, 50th Regt. N. C. Troops, died, Jan-

23, 1865. S. I. Wall, of Co. I, 56th Regt. N. C. Troops, was killed at Petersburg, Jan. 6, 1865. M. Whitiker, 15th Regt. N. C. Troops, died at Point Lookout, Jan. 4, 1865.

Mount Pleasant—H. B. Hamrick, of Co. D, 55th Regt. N. C. Troops, died at Richmond, Va., Sept. 8, 1864

Sandy Plain—J. J. Dycas, of Co. D, 2d Regt. Junior Reserves, died April 21, 1865. A. N. Dycas, of Co. B, 34th Regt N. C. Troops, died April 21, 1865.

Mount Harmony—Wm. Murry, of Co. I, 49th Regt. N. C. Junior Reserves, died in prison, June 4, 1865.

Walls—G. Melton, of N. C. Troops, died near Greensboro. N. C., June, 1865.

W. H. CARROLL, Chairman.

Committee on the State of Religion, reported as follows:

We see, in looking over the letters from the several churches in our little bounds, the report of peace and harmony is universal, and some report pretty little revivals. About one hundred have been added, by Baptism, in our little boundary in the past year. The expression of harmony and brotherly love is unusual, and the zeal, harmony and brotherly love which have been displayed during this meeting, warrant us in the belief that the time to favor Zion is at hand, and may the good Lord speed its coming.

Committee on Finance, report collected for printing Minutes, $37.15.

15th. *Resolved*, That the Clerk attend to the printing and distribution of so many copies of these Minutes as the money in his hands will purchase, after reserving $5. for his services.

16th. Considered a petition from the Shoal Church, requesting the Association to convene with that church in August, 1866. Request granted.

17th. Considered a query from Zoar Church, as follows:

QUERY.—Would it not be conducive to the interest of religion, and the general cause of Christ, within the bounds of Kings Mountain Association, for it to labor with, and take such measures as may be caculated to restore harmony and fellowship with those churches, once constituent members of this body, who, by reason of a difference of opinion on the subject of temperance, have seceded from the same?

ANSWER.—In answering the above query, we will necessarily divide the same into three separate divisions:

1st. Will it not be to the general interest of religion, and the cause of Christ, to labor, taking such steps as may be calculated to restore harmony and fellowship in the entire Kings Mountain Association? Answer, yes.

2nd. Did we separate on the subject of temperance, or on the Constitution? Answer, on the Constitution.

3rd. Did we secede, or withdraw, on constitutional principles? Answer, we stood by the Constitution.

18th. *Resolved*, That the thanks of this Association are due, and are hereby tendered to the brethren of this church and citizens of this vicinity, for the very kind manner in which they have entertained this body during its stay with them.

19th. On motion, adjourned to meet at High Sheal, on Friday before the 2nd Sabbath in August, 1866.

D. PANNEL, Moderator.

D. SCRUGGS, Clerk,

CIRCULAR LETTER.

—:o:—

The Constitutional Kings Mountain Baptist Association, to the Churches in Union:

Dear Brethren: According to a resolution of last year, we address you this year upon the subject of the Atonement—and in entering on so sublime a subject, we are well aware that the short limits of a Circular Letter, can by no means cover so sublime a subject. We shall therefore only present to you a few thoughts on its most important features, hoping they may be the means in the hand of God to the edifying of your souls.

In entering upon this subject, we will first notice the necessity of the Atonement; and in the second place, its object; and in the third place, its nature; and in the fourth place, its effect.

1st. In view of human depravity, contrasted with the holiness and perfection of an offended God, who cannot look upon sin with the least degree of allowance, we must of necessity look some where for a mediator: and when the Revilator had searched in Heaven, and on earth and beneath the earth, he found no man able to accomplish the great work. The hand writing that was against us, from the moral law of God, and by reason of our sins, being in the hand of the Angel, and being sealed with the seven attributes of God, no man was found able to accomplish the great work of man's salvation. Well may the Revilator have wept. The Apostle says of necessity, another priest must arise, not after the order of Aaron, but after the order of Melchesidick, who abideth a priest continually. These, with various other passages in the word of God, show conclusively that we need an atonement commensurate with the moral law, or man is destined to misery forever. Having fallen into decay, violated the holy mandate of God, he is now helpless and hopeless, unable to extricate himself from his moral thraldom, the necessity of a mediator becomes very apparent; and this we have confirmed from the following passages: Compare Leviticus, 16th chap, and 11th verse, with 23d, 27th, 28th and 25th, 9th; also Exodus 30th, 16th; also Numbers 8th, 19th, 21st, and 16th, 46th, and 28th, 22d. These with various other passages in the word of God, agree with all the ceremonies connected with the cerimonial law, points as an index finger to the necessity of the atonement. All this is, however, compared to a school master, until the coming of the Messiah. For it is said the sceptre should not depart from Judah, nor a lawgiver from between his feet, till Shilo come. The Apostle says it is impossible for man to be justified by the works of the law or by any offering he can make, as he has become a fallen and finite creature, and the lawgiver infinite. The law which man violated was an infinite law; the atonement must be infinite or it could have no effect in extricating man from his moral depravity. And, to answer this glorious purpose he became God-man or Immanual, being interpreted "God with us," that he might answer the demand of the law—stand in man's law-place, and become the end of the law for righteousness to every one that believeth. This leads us to the second view of the subject, which is, the object of the atonement. And this appears to be singly for the benefit of man, as God or Jesus Christ could not profit by the atonement, their perfection being complete. Nothing but the salvation of man could have separated the Son from the Father, whom he loved and whom the Father also loved. But as the poet hath said:

"It was pity prompted the rising sigh.
O, may this truth, impressed with awful power.
I too must die, sink deep in every breast."

The object of the atonement was to reconcile contending parties, and make peace between those who are at variance. Man is therefore at variance with God. the mind carnal and being at enmity against God, not subject to the law of God, nor indeed can be. It is apparent, therefore, to all reasonable thoughts, that the object of the atonement, was to better the condition of man, for which God only claims the glory. When He looked from the heigth of His Sanctuary from Heaven, to behold the earth—to hear the groaning of the prisoners, and to loose those who were appointed unto death. It was for the purpose of reaching down His arm of arm of grace, to extricate man from the pit of destruction and elevate him to a level with the Son of God. for the atonement signifies at-one-ment—so the terms of reconciliation is atonement, and calls fourth an ambassador to present to man the terms of reconciliation; that man though blind, might see; though lame might walk, though in a state of poverty, might be made rich, though in a state of death, might have life. The word atonement or pacification of God's divine justice, by giving him a ransome, to balance the offence done to him by sin. The word atonement covering and intimating that our sins are, by a proper atonement, covered from the avenging justice of an offended God. The atonement made by the ceremonial offerings did not really appeas the divine justice for offences, but only secured aginst the impending temporal punishment. It typified the satisfaction of Jesus Chrst, which sufficiently balances our most heinous crimes. Exodus 29th and 30th, and on that account is called the propitiation for aur sins, and not for ours only, but for the sins of the whole world. And this is found in Jesus Christ, whom God hath sent forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that passed through the forbearance of God. Romans 3d and 25th.—Atonement plainly signifies that there was a variance between God and man, and that they arenow reconciled. When the word is divided into sylables its meaning will be evident to every reader (at-one-ment.) Thus to atone is to make one, or to reconcile parties at variance, and to make atonement is to bring about reconciliation and peace. All this is embraced in the object of the atonement—to give light in the midst of darkness, holding out every inducement to man to elevate his feelings, to animate his desires, to truly engage his solemn thoughts. It is intended to send forth good tidings of great joy which will be to all people. It is the very parent of the Gospel. It is designed to distinguish between the two covenants. Under the old, it was do and live. Under the new, it is believe on the Lord Jesus Christ, and thou shall be saved. Thus pointing to Jesus Christ as the end of the Law for righteousness to all believers, pointing backward to the necessity, and looking forward to the character of the same. This will lead us to consider the third view of the subject—the character of the atonement. In entering on a subject so grave, we strike upon a field which cannot be surveyed—over an ocean which cannot be fathomed. We engage a topic which human tongue can never express—a subject which should deeply interest all the human family, for on this hang all our prospects for time and eternity. We will first notice its complete answer to the law of God—that in it every prediction of the prophet is fulfilled, every demand of the Law made good, every condition of man met, every type of the Jewish Altar fully verified, until the Father says, "This is my beloved Son, in whom I am well pleased."

In the second place, it represents priest, altar, victim and blood, making all complete, entering once for all into the holiest of all, and by one offering, perfecting forever all who are sanctified, for He, of God, was made unto us wisdom, righteousness, sanctification, and redemption." 1st. Corinthians, 1st. and 30th. That it might meet the expression of the prophet: "He that glorieth, let him glory in the Lord," for while the atonement ministers large profit to man, God claims the glory.

In the third view of its character. the length and bredth, the height and depth of the love of God is developed, man's deplorable condition met, and the way made open and sufficient for the demands of fallen man, that he,

by the grace of God, should taste death for every man, for it is said of the prophet, "All we, like sheep, have gone astray; each turned in his own way but the Lord hath laid on him the iniquity of us all, leaving no leaf unturned in all that His Father's law required." The character of the atonement is without measure, reaching from pole to pole—to the neithermost parts of the earth. Wherever the Gospel is preached, there stands the atonement of Him who died upon the Roman Cross, holding out by his own blood, a free and full salvation to fallen man. In the fourth place, its character is to bring back that which was lost, or redeem fallen man from his moral depravity or corruption, and restore him to the face and favor of an offended Sovereign, and has, in that character, an adaptedness to meet the demands of all classes of people. When He bore the sins of the whole world, and tasted death for every man, he made a universal atonement, fitted for the old and young, the rich and poor, free and bound. Introducing one dispensation and abrogating another, thus leaving the way open for man's free and full salvation in the character of a gift. "Without money and without price, come unto me all ye that labor and are heavy laden, and I will give you rest," as much as to say "I have, by my own blood, cancelled the debt, taking the hand writing out of the way, that you may stand as the redeemed of the Lord, justified freely by the blood of Christ, from all things from which you could not be justified by the law of Moses, and stand complete in Him, with a character sanctified and glorified.

This will lead us to the 4th, and last view of the subject—the effect of the atonement, which is made apparent to every observer in temporal affairs. If the atonement had not been introduced at once after the commission of sin, man must have sunk to endless ruin. But mercy stepped in, with the atonement. "The seed of the woman hath bruised the serpent's head," and by that means stayed the fatal blow—secured man's redemption by the promise of His own blood, and by it, time has been perpetuated near six thousand years, producing the long suffering and forbearance of God—the continuance of seed-time and harvest, and gathering together all the blessings common to life. But its effect is not confined here, but it clusters all the means of salvation—stands as the great nucleus of the Gospel, producing the Holy Spirit, and then, with uniting all the means of grace, becoming the light of the world that he might light every man who cometh into the world, thereby raising man from his state of degradation, giving light to his understanding, and bringing him nigh to God by the blood of Jesus, thereby sealing his redemption; slaying the enmity of his carnal dispositton, and reconciling him to the will and Word of God. It is the atonement that supports every collateral means of salvation, and elevates the man in chistendom above the man in heathen lands—it cuts loose the mind of man from his idols, and leads him to the worship of the living God; it gives us all our civil institutions, and regulates all our government affairs. While we act in view of the unspeakable gift of God in producing the atonement, and hold ourselves under obligations to Him for His unspeakable gift, the people prosper, and enjoy the good of the land. But when they loose sight of the atonement they return to their idols, and the scourging hand of God is upon them. It is the atonment that has built up His Kingdom on earth, which stands as the light of the world—as the salt of the earth—and wield a salutary effect upon the whole community around, and gives us all the better privileges we enjoy, civil or religous. Its reflection upon the human heart has been productive of light to the understanding—effecting a convincing of sin—a conviction for sin—a condemnation by sin—a conviction from sin, and uniting us to God.

In conclusion: the effect of the atonement will locate in heaven the infant, the old, the poor, the blind, the lame, the halt, the deaf, the castoff, the Jew and the Greek, who, with one voice—with immortal tongues—lisp the praise of God for free grace and redeeming love.

And now, brethren, we commit you to the power of His grace, praying the best blessings of the good Lord may rest upon you, through these imperfect lines, looking to the atonement through the merit of Jesus, as the friend and saviour of sinners.

STATISTICAL TABLE,

FOR THE KING'S MOUNTAIN BAPTIST ASSOCIATION,

HELD AT SANDY PLAIN CHURCH, AUGUST 11, 1865.

[CAROLINA SPARTAN PRESS.

CHURCHES.	POST OFFICES.	SUPPLIES.	S. W.	CHURCH CLERKS.	DELEGATES' NAMES.	Baptized,	Received by Letter,	Suspended,	Dismissed by Letter,	Restored,	Excluded,	Dead,	TOTAL,		
Boiling Spring,	Burchatesville,	W. McSwain,	1	J. Green,	J. Green, J. Prewit, A. Hamrick,	6	00	00	00	00	00	05	120	$ 2	00
Bethel,	Moorsborough,	D. Scruggs,	2	E. D. Hawkins,	D. Pannel, W. S. McArther.	5	01	00	00	00	00	01	55	2	00
Bever Dam,	Steephens,	L. H. McSwain,	4	Wm. A. Jones,	Wm. McSwain, B. Hamrick, N. S. Harrel.	19	00	00	02	00	00	05	120	2	00
High Shoal,	Moorsborough,	D. Scruggs,	4	J. A. Wall,	D. Scruggs, J. A. Wall, J. M. Good.	20	01	00	00	00	00	03	113	5	00
Mount Plesant,	Nicholsonville,	J. J. Jones,	2	T. D. Scruggs,	T. D. Scruggs, J. M. Hamrick.	00	00	00	00	00	00	02	55	1	20
Mount Sinai,	Broad River,	D. Scruggs,	3	J. Randal,	L. H. McSwain, J. Harrel.	20	01	00	00	00	00	00	82	2	00
Mount Paran,	New House,	L. H. McSwain,	2	W. H. Carroll,	Peter Sapaw, W. H. Carrol, A. Earle.	00	00	00	00	00	00	01	107	2	50
Sandy Plain,	Camp Call,	Wm. McSwain,	3	J. Whitesides,	M. Pannel, A. Gettys.	8	05	00	01	04	00	04	94	2	50
Mt. Harmony,	Oak Spring,	Wm. McSwain,	1	A. Toney,	C. Yelton, A. Toney.	00	00	00	03	00	01	02	71	2	00
Walls,	Oak Spring,	D. Pannel,	4	A. Harrel,	J. S. Bridges, J. Robbins.	00	01	00	00	00	01	01	76	2	00

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MINUTES

OF THE

FIFTEENTH ANNIVERSARY

OF THE

KING'S MOUNTAIN BAPTIST ASSOCIATION,

HELD WITH

CONCORD CHURCH,

RUTHERFORD COUNTY, N. C.,

September 14, 15, 16, 17, 1866.

SPARTANBURG, S. C.:
PRINTED AT THE "EXPRESS" OFFICE.
1867.

MINUTES.

Friday, September 14th, 1866.

The King's Mountain Association met this day, on it's Fifteenth Anniversary, with CONCORD CHURCH, Rutherford County, N. C.

The Introductory Sermon was delivered by Elder P. R. Elam, from the 11th verse of the 84th Psalm: "*For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.*"

After prayer by Elder L. M. Berry, took a recess of an hour for refreshment; after which the Delegates assembled in the house, and Elder T. B. Justice led in devotional exercises before proceeding to organize the body.

Elder R. P. Logan, former Moderator, called the body to order and nominated Elders L. M. Berry and G. M. Webb as Reading Clerks. A call was then made on the churches for their representation and statistics, which was communicated by letters and minuted by the Clerk.

On motion, the Delegation proceeded to ballot for officers, when Elder R. Poston was elected *Moderator*, and Bro. J. R. Logan, *Clerk*.

On motion, the correspondence from sister Associations was received as follows, viz:

Broad River.—A letter by the hands of Elder T. B. Justice, J. S. Ezell, W. Hill, J. C. Burge and Bro. E. McBrayer, Messengers.

Green River.—A letter by Elders W. Harrill, B. E. Rollins, C. B. Justice, A McMahan, W. J. Wilkie, W. Haynes and Bro. D. D. Lattimore, Messengers.

Invited visiting ministers not delegated, to seats, and received Bro. C. Durham, a *licentiate*.

Appointed Elders R. P. Logan, J. H. Yarboro', Bro. S. H. Elliott, with the Moderator and Clerk, a Committee of Arrangement.

On motion, the Moderator announced the following Committees on the various branches of the Associational business, viz:

On Preaching during the Session.—Brethren J. J. Hicks, N. Scoggin, J. A. Roberts, with the Deacons and ministry of Concord Church.

On Union Meetings.—Elder G. W. Rollins, R. H. McBrayer, J. Poston.

On Finance.—Elder G. M. Webb, B. B. Harris, L. M. Putnam.

On Sabbath Schools.—Elder L. M. Berry, E. J. Lovelace, J. C. Lattimore.

On Domestic Missions.—Elders L. M. Berry, J. H. Yarboro', G. W. Rollins.

On Temperance.—Bros. J. A. Roberts, J. F. Leatherman, J. Setzer.

On Periodicals.—Bros. J. R. Logan, P. R. Elam, C. Clark.

On Queries.—Elders J. H. Yarboro', P. R. Elam, G. W. Rollins, T. B. Justice, B. E. Rollins.

On motion, the following Brethren were appointed to write to sister Associations with which we correspond, and Messengers to bear the letters, viz:

Bro. J. C. Lattimore to write to the Broad River Association. Elders L. M. Berry, R. P. Logan, A. A. McSwain, R. Poston, J. H. Yarboro', P. R. Elam, J. Poston, Messengers.

Elder A. A. McSwain to write to the Green River Association. Elders L. M. Berry, G. M. Webb, G. W. Rollins, A. A. McSwain, Bros. N. Scoggin, J. R. Logan, Messengers.

Elder P. R. Elam to write to the Bethel Association. Elders L. M. Berry, P. R. Elam, Messengers.

Elder L. M. Berry to write to the Brown's Creek Association, and go as a Messenger.

Agreed to drop the correspondence with the Catawba River Association for the present year.

On motion, adjourned until to-morrow 9 o'clock, A. M. Prayer by Elder W. Harrill.

Saturday, September 15th, 1866.

Met according to adjournment. Prayer by the Moderator.

Called the Roll of delegates, and a quorum being present, proceeded to business.

On motion, the Committee of Arrangement reported, and was discharged from this branch of it's business.

Elected Elder J. H. Yarboro' to preach the Introductory Sermon next year, and Elder G. W. Rollins, *alternate.*

Elected Elder R. Poston to write a Circular Letter for next session. Subject: *Temperance.*

Elected Elders T. B. Justice, J. S. Ezell and W. Hill to preach on the Sabbath, in the order of their names.

On motion, called for the Circular Letter for this session, when Elder G. W. Rollins, rendered excuse satisfactory to the body for not writing.

Elder D. Pannell presented a memorial touching matters of grievance from Brethren composing the *so-called* Constitutional King's Mountain Baptist Association, which was read, and by unanimous consent of the body laid on the table. Whereupon, Elder J. H. Yarboro' introduced the following Preamble and Resolution, viz:

WHEREAS, we find a disposition exhibited by a large number of the Brethren on both sides of the King's Mountain Association, to adjust the difficulties now existing between us, and whereas, the adjustment is highly desirable by this body:

Resolved, That the whole matter in dispute be referred to a Convention of nine Brethren from this body, to meet an equal number of Brethren from the other division of the King's Mountain Association, to adjust said difficulties; and in case said Convention should fail to settle the difficulty, let the said Convention have power to call in a committee of disinterested Brethren of undoubted piety and worth, from other bodies, and let them adjust the whole matter, and we abide their decision.

After some discussion, on motion of Elder L. M. Berry, the foregoing resolution was amended by striking out the words, "nine Brethren from this body, to meet an equal number of Brethren from the other division of the King's Mountain Association," and inserting *two delegates from each Church composing both divisions of the Association.* And being thus amended the resolution was adopted.

On motion, the body appointed Elders G. W. Rollins, L. M. Berry, J. H. Yarboro' and P. R. Elam, a committee to confer with the Brethren present, representing the other division of the Association, and if practicable agree upon a time and place for holding the Convention contemplated in the resolution just

adopted, which committee immediately retired for a short space of time, and after consultation had, reported, that by mutual agreement, said body would convene with the Church at Zoar, on Friday before the 4th Sabbath in October next. Which report was concurred in by the Association.

On motion, the Association adjourned until Monday morning 9 o'clock. Prayer by Elder A. A. McSwain.

Sunday, September 16th, 1866.

The stand was occupied at 10 o'clock, A. M., by Elder T. B. Justice, who delivered an interesting sermon to a large and attentive congregation. He was followed by Elder J. S. Ezell, but by reason of the inclemency of the weather the services were interrupted, and he closed his discourse before finishing—much to the regret and chagrin of an anxious audience. We hope, however, that God will bless the word dispensed and render it productive of much and lasting good to those who were present on the occasion.

Monday, September 17th, 1866.

The Association met according to adjournment. Prayer by Elder J. S. Ezell. Called the roll of delegates; a quorum being present, absentees were excused and the body proceeded to business.

Considered the petition of Lebanon Church, asking a letter of dismission to join the Catawba River Association, and the request was granted.

The Committee on Union Meetings recommended the holding of the next Union Meeting at Bethlehem Church, commencing on Friday before the 2nd Lord's day in August next. (The church is situated 10 miles South-east of Shelby.) Which report was concurred in by the body, and Elders R. P. Logan, A. A. McSwain, J. H. Yarboro', G. M. Webb and James Poston were appointed to attend the same.

The Committee on Sabbath Schools reported through their Chairman, Elder L. M. Berry, briefly, that they have no data upon which to base a report, but are of opinion that the Association ought to take steps to see that each church has a school organized and cause annual reports to be made to this body.

The Committee on Finance, through Elder G. M. Webb, Chair-

man, reported as follows, viz: Amount contributed by churches for Minutes, specie, $12.40; currency, $13.50.

On motion of Elder A. A. McSwain, the Clerk was instructed to have as many copies of the Minutes published as the funds on hand will pay for after retaining $5.00 for services.

The Committee on Domestic Missions, by Elder L. M. Berry, reported, and objections being made by several members of the body, on motion, the report was re-committed.

The Committee on Temperance submitted, through Bro. J. A. Roberts, Chairman, the following report, viz:

It has been with feelings of the deepest interest that we have watched the progress of the noble cause of Temperance for several years, and had hoped that ere this time the subject would have been finally settled, and that both preachers and people would have taken a firm stand in favor of total abstinence; but alas! alas!! the subject yet continues to create its share of public interest, and while some are contending for purity on this subject, others are taking off the small supply of bread and converting it into poison that destroys both soul and body; and while the cry of the fatherless and the widow are coming from every nook and corner of our country, there are those who, like the horse leech, are crying "give, give," and still seem to glory in the work of destruction.

The question that very naturally presents itself is, how are these things to be remedied? We answer, let the preachers take a firm stand on this subject and urge upon the churches the importance of carrying out temperance principles firmly and conscientiously; and let both Pastors and churches labor unitedly for the putting down of this evil practice, and while we say that we are temperance Baptists, let us prove by our actions that our assertions are not idle tales.

The Committee on Religious Periodicals, by Bro. J. R. Logan, Chairman, reported:

Respectfully calling the attention of the delegates of this Association, and through them the membership of the several churches they represent, to the great and increasing demand now existing for religious reading. A large number of young persons are now receiving Sabbath School instruction within the bounds of our Association, and are not only becoming attached to the institution of

Sabbath Schools, but are, through the means of religious training in such nurseries, becoming more and more anxious to read religious Newspapers, Books and Magazines. The thirst for religious literature is obviously largely on the increase, and we see the Sabbath School scholar with eagerness catching at and greedily devouring, with the greatest seeming pleasure, every article usually found in such papers, which happen to find the way to their hands; thus contributing not only to their mental culture, taste and general literary improvement, but in many instances, through the blessed influences of God's spirit, softening the heart and making it susceptible of divine impressions, and thus paving the way to the reception of Bible truth. Many of the young converts recently added to the churches have, no doubt, received their first religious impressions from religious reading in the Sabbath School. Then, dear Brethren, let religious periodicals be sustained and distributed amongst the churches, so that all, without regard to age or sex, may read and be edified, and thus become better acquainted with the religious world, and be engaged more fully in furthering the cause of our Redeemer amongst us all. The "Biblical Recorder," published in Raleigh, N. C., at $4 per annum in currency, has long been recognized as the organ of the Baptist Denomination of this State, and should be patronized by every lover of the cause of religious literature.

The Committee on Queries, to which was referred the Query from the Lincolnton Church, viz: "What is the true gospel course to be pursued, where a member has been excluded from a church for acts of gross immorality, (such as wilful lying,) and a sister church, of a corresponding Association, receives such excluded member into fellowship without laboring to reconcile the church from which the member was excluded, or endeavoring to restore said member to the fellowship of the church from which he was excluded?" submitted, through Elder J. H. Yarboro', the following answer, which was adopted, viz: First—Your Committee believe that a church is transcending its proper limits when it receives a member excluded from another church of the same faith and order, without first laboring for reconciliation. Second, we advise our churches to be very careful and cautious in such cases; but when such cases do occur, we think all laudable means should be used to reconcile the two churches. And what

we say of churches, we think the same is true of corresponding bodies.

Bro. J. R. Logan introduced the following resolutions, which were adopted, viz:

Resolved, That the publication of the Minutes of this session of the Association be deferred until after the meeting of the Convention at Zoar, on the 26th of October next, in order that the Journal of said Convention may be annexed thereto and published, if so ordered by the body, and that each church be requested to increase their contributions for that object. And be it further

Resolved, That all Ministers of our faith and order, of whatsoever Association or body, be requested to attend said Convention to aid in Council.

On motion, Elder Jno. S. Ezell was appointed and requested to attend and preach the sermon introductory to the Convention, which appointment be accepted.

Agreed that our next session of this body be held with the Church at *Thesalonica*, (situate on the road leading from Shelby to Newton, 8 miles South-west from the latter place, and 10 miles North-west from Lincolnton,) commencing on Friday before the 3rd Lord's day in September, 1867.

Voted a resolution of thanks to the Brethren and friends in the vicinity of Concord Church, for their hospitality manifested in the accommodation of the body during its session.

After the reading of the Journal of proceedings and approval of the same, Elder W. Hill prayed, and the Association adjourned.

ROBERT POSTON, *Moderator*.

JNO. R. LOGAN, *Clerk*.

CIRCULAR LETTER.

———:o:———

To the Churches in Union:

Dearly Beloved Brethren: The fifteenth annual session of our body has this day closed in peace and harmony at Concord, and although some difference of views seemed to be entertained during the session in reference to the reconstruction of our former Associational Union, and the method of carrying out the principles of Temperance amongst the churches, yet, in the sequel and moment of separation for our respective homes, the glowing countenances of the Brethren while taking the parting hand, seemed to say "let by-gones be by-gones; let there be no more strife and angry contention among the household of faith," and the Brotherhood manifested unmistakably to each other that christian charity which envieth not and doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, but beareth, believeth, hopeth and endureth all things. The session was one of no ordinary amount of interest to the churches and religious community generally; because measures were initiated, discussed and perfected, having for their object the healing of the sad breach in our Associational body which now unhappily exists; caused no doubt by extreme zeal in endeavoring to carry out important measures, which rupture has been too long neglected, and thus suffered to fester and generate gangrene upon our holy cause, and thereby clog the wheels of Zion in our midst. It is now however, hoped, that gracious oil has been poured upon the wicked elements of strife, and that peace and union will come forth out of confusion and discord.

It is with feelings of gratitude that we inform you that quite a number of our corresponding Brethren from sister Associations attended with us, and gave us the benefit of their counsels, besides ministering in word and doctrine to anxious hearers: and we are happy to say the advice given tended to the cultivation of peace and christian harmony; for which we feel truly thankful, and indulge the fond hope that we shall not hereafter fail to appreciate and duly reciprocate such kind and benevolent acts.

The reports from a goodly number of our churches are cheering indeed to the christian and philanthropist. During the past year, it has pleased God to add unto the churches by baptism, 233 precious souls, while the good work seems yet to abound, and is still progressing amongst us. To God be all the glory.

Dearly Beloved Brethren, the places which now know us, will in a very short time know us no more forever. Let us, therefore, eschew vain glory and dissimulation; let every one esteem his Brother better than himself; let there be no angry attempt to arraign each other before earthly tribunals, upon mere rumor or suspicion of lack of fealty to the cause of our common Redeemer. Rather let our eyes be fixed upon the heavenly inheritance in reservation for the faithful at the right hand of the Father; while an upright walk and godly conversation shall prove a lamp to our path and a light to our feet while we journey on through the sorrow and cares of this life to the Saints, eternal rest in the celestial world of peace and love. "Finally Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

CLERK.

JOURNAL OF THE CONVENTION.

—:o:—

Friday, October 26th, 1866.

Pursuant to a resolution, adopted by the King's Mountain Baptist Association, at its late session at Concord Church, on the 17th day of September, (ultimo,) a Convention of delegates, composed of each division of the Association, this day convened at Zoar Meeting House, Cleaveland County, N. C., for the purpose of adjusting a matter of grievance existing between the two bodies. Elder J. S. Ezell, of the Broad River Association, under an appointment, preached a sermon introductory to the proceedings, from 5th Chapter of Matthew, 16th verse: "*Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven.*"

Elder J. C. Burge then led in prayer, and a recess of 30 minutes was given for refreshment.

The delegates again assembled in the Meeting House, and solemn prayer was offered up by Elder M. C. Barnett.

On motion of Elder P. R. Elam, Elder R. Poston was appointed President *pro tempore*, and Elder G. M. Webb, Secretary.

The following Churches were represented by delegates, viz.:

Sandy Run.—G. W. Rollins, A. A. McSwain.

Zion.—R. Poston, D. Poston.

Zoar.—J. R. Logan, J. Weaver.

Double Springs.—J. H. Yarboro', D. Suttle.

New Bethel.—P. R. Elam, R. T. Hord.

Pleasant Hill.—J. A. Roberts, J. Poston.

Big Spring.—R. Price, J. C. Lattimore.

Bethlehem.—R. P. Logan.

Olivet.—D. Fisher.

Concord.—G. M. Webb, W. Harrill.

Thesalonica.—J. J. Hicks, A. Baker.

Lincolnton.—L. M. Berry, J. A. Parker.

Bethel (Catawba).—C. Clark, J. Setzer.

Bethel.—D. Pannell, W. McArthur.

Mount Sinai.—John Harrill, S. Wiley.

Mount Pleasant.—T. D. Scruggs, D. Scruggs.
Beaverdam.—W. McSwain, J. Bridges.
Wall's Church.—Geo. Davis, A. Harrill.
Sandy Plains.—J. Walker, I. Whiteside.
High Shoals.—N. Dobbins, A. M. Robison,
Mount Paron.—W. H. Carroll, A. Earls.
Mount Harmony.—J. Earls, A. Toney.

Brother J. J. Hicks moved that the delegates belonging to the *Regular* Division of the Association be formed into a separate body. Brother J. R. Logan offered an amendment, embracing the delegates of the other division, that both be merged into one body.

A protracted discussion followed; in which Brethren M. C. Barnett, J. S. Ezell, G. M. Webb, J. H. Yarboro', J. R. Logan, A. Harrill and J. Bridges favored the amendment; while Brethren L. M. Berry, J. C. Burge, R. P. Logan, G. W. Rollins, A. A. McSwain, J. J. Hicks and J. C. Lattimore favored the original motion, which was carried. On motion, the delegates of the *Regular* wing, repaired to the stand, and organized by electing Elder L. M. Berry, Chairman, and Elder G. M. Webb, Secretary. On motion, the Chairman then appointed J. H. Yarboro', G. W. Rollins, P. R. Elam and J. C. Lattimore, a Committee to confer with the other division of the Association, and all papers and other matters in controversy were referred to them, with instructions to report on to-morrow morning by 10 o'clock. On motion, the Chairman and Secretary were added to the Committee.

On motion of J. J. Hicks, Elder A. A. McSwain was appointed *Messenger*, to confer with and bear dispatches to and from each wing of the Convention during their sittings.

Solemn prayer was offered by Elder J. H. Yarboro', and the body adjourned to meet again at 9 o'clock, A. M., to-morrow.

While the foregoing proceedings were being had at the *Stand*, the delegates representing the "*Constitutional*" wing, occupied the *House*, and proceeded to organize by electing Elder D. Pannell, Chairman, and Brother W. H. Carroll, Secretary. On motion, the following Brethren were appointed a Committee to confer with the Committee of the other division, and labor for reconciliation, viz: Elder W. McSwain, John Bridges, N. Dobbins, A. M. Robison, I. Whiteside. On motion, the Chairman and Secretary

were added to the Committee. The Chairman then invoked the divine benediction, and the body adjourned until 9 o'clock, tomorrow morning.

Saturday, October 27th, 1866.

Both wings of the Convention convened in the House, and solemn prayer was offered by Elder J. C. Burge.

The roll of delegates was then called, and a quorum of each division answered to their names.

The delegates of the *Regular* body, were requested by the Chairman, to occupy the seats on the right of the pulpit, and those of the "*Constitutional*" body, the seats on the left. Elder L. M. Berry, as Chairman of the Committee of the *Regular Division*, made the following report, which was, without discussion, unanimously adopted by both wings of the Convention, and is in words and figures as follows, viz:

We, the Committee appointed by the wing of the Convention representing the Churches composing the *Regular* King's Mountain Baptist Association, beg leave to submit the following as our report:

Whereas, The King's Mountain Association did, at its session held with the Pleasant Hill Church in 1859, pass the following resolution, viz: "*Resolved*, That whereas, our Association adopted the report of the Committee on Temperance: therefore, we will withdraw ourselves from any church in our union which holds a member or members who buys, sells or drinks, as a common beverage, any kind of intoxicating spirits;" which resolution was unanimously adopted, and the following year, at High Shoals, led to the rejection of three churches; whereupon, four others withdrew, and soon thereafter, with the rejected churches, formed themselves into an Association, known by the name of "The Constitutional King's Mountain Association." And, whereas, we otherwise having the utmost confidence in the piety of the churches thus renting, as well as the soundness of their faith in all the distinctive doctrines of the Baptist denomination, and being grieved that irregularities have and are still likely to grow out of this very unhappy affair, and that a union of the two bodies upon amicable terms is desirable; we would present the following resolutions, as expressive of the desire upon our part to settle the

whole difficulty, and do most sincerely hope they will prove satisfactory to all concerned:

Resolved, Therefore, that while we still maintain the principles of temperance, and are willing and determined to carry them out in all of our churches; yet, on mature reflection, we are convinced that the resolution passed at Pleasant Hill was *unconstitutional*, and its legitimate results was the rupture of the body at High Shoals in 1860. And that while we deeply deplore its results, the blame rests on the whole body at Pleasant Hill, and that each division of the body is equally responsible for the results of the resolution.

Resolved further, That the King's Mountain Association may have and doubtless did err, in too hastily publishing the renting Brethren as in disorder; and that we believe both bodies have done wrong in using harsh and unchristian denunciations of each other.

Resolved further, That we believe the minority did wrong in proceeding to organize an Association without taking proper steps to settle the difficulty with the Regular body, and furthermore, that they did wrong in receiving Drury Scruggs among them as a minister, upon a certificate of membership irregularly obtained, when they had good reasons, upon reliable information, to know that he had been deposed from the ministry; and furthermore, that High Shoals Church did wrong in refusing to return his certificate of membership when called on by the *State Line* Church, and in granting the said Scruggs a letter of dismission in full fellowship, when he was about to abscond the country.

Resolved furthermore, That we will on both sides re-call all uncharitable resolutions, and unchristian denunciations of each other, and that we will, next year, organize the King's Mountain Association at Thesalonica Church, under its present Moderator, and upon its present Constitution; subject to alteration or amendment by its own provisions.

Respectfully submitted,

L. M. BERRY, *Chairman.*

An appropriate hymn was then sung, and the right hand of fellowship given to each other; whereupon, Elder L. M. Berry, was unanimously voted permanent President of the Convention, and Elder G. M. Webb, permanent Secretary.

The President then made a few appropriate remarks, and declared the matter of grievance between the two divisions of the Association amicably adjusted and settled; that they would no longer be known as the "*Regular*" and "*Constitutional*" King's Mountain Association. The body will hereafter be known as the United King's Mountain Baptist Association.

The following Resolution was adopted, viz:

Resolved, That under a resolution of the Association, calling on the several churches to increase their contributions for publishing the Minutes and Journal of the Convention, Elder P. R. Elam, J. A. Roberts and N. Dobbins, be appointed to receive funds for that object from either churches or individuals, and that the Secretary of this body be instructed to turn over the proceedings to Bro. J. R. Logan, Clerk of the Association, and that he revise the same and have them published with the Minutes of the Association.

The Financial Committee reported monies received as follows, viz:

From churches, in specie	$ 4 30
" " " currency $4 65, equal in specie to	3 02
From individuals, in specie	9 02
" " in currency, $4 25, equal in specie to	2 76
Total	$19 10

Voted a resolution of thanks to the Brethren and friends of Zoar Church and vicinity for kindness manifested in preparing for and entertaining the Convention during its session.

On motion, ordered, That the President sign the foregoing proceedings and that the same be attested by the Secretary.

The President invoked the divine benediction on the deliberations, and the body adjourned *sine die*.

L. M. BERRY, *President*.

G. M. WEBB, *Secretary*.

NOTE.—Under an invitation given by the Association to ministering Brethren generally of our faith and order, we were much pleased in being able to record the names of Elders M. C. Barnett, J. S. Ezell, T. Dickson, J. C. Burge, D. Wray and Brother C. Durham, from other bodies, as being present on the occasion: some of whom rendered material aid in settling the difficulty.

Services were kept up at the stand for the benefit of a large congregation who attended, and we hope they were much profited thereby.

JNO. R. LOGAN, *Clerk*.

STATE OF THE CHURCH

CHURCHES.	POST OFFICES	SUPPLIES.	CLERKS.	Church Meetings	DELEGATES. Ministers in SMALL CAPITALS, Licensed Preachers in *italics*, and Laymen in roman letters.
Sandy Run,	Mooresboro, N. C.,	J. S. Ezell,	W. B. Lovelace,	3	G. LLINS, A. A. McSWAIN, R. H. McBrayer, B. B. Harris, N. Scoggin.
Zion,	Shelby, N. C.,	J. H. Yarboro,	A. J. Irvine,	1	R. N, D. Poston, A. C. Cornwell, A. M. Cabaniss, A. G. Weathers.
Zoar,	Shelby, N. C.,	J. H. Yarboro,	E. C. Wilson,	3	J an, S. H. Elliott, J. Weaver, L. M. Putnam.
Double Springs,	Camp Call, N. C.,	J. S. Ezell,	W. W. Green,	4	J. REBORO, D. D. Suttle, E. J. Lovelace.
New Bethel,	Gardner's Ford, N. C.	R. Poston,	R. T. Hord,	3	P. AM.
Pleasant Hill,	Shelby, N. C.,	D. Wray,	J. A. Roberts,	1	J. berts, *James Poston*, S. Putnam.
Mount Vernon,	Seagle's Store, N. C.,	J.F.Leatherman,	M. F. Hull,	4	J. ETHERMAN.
Corinth,	Seagle's Store, N. C.,	J.F.Leatherman,	A. L. Johnson,	1	J. kett.
Big Spring,	Johnson, N. C.,	G. W. Rollins,	S. C. Gettys,	2	J. Gilmore, A. J. Hughes.
Bethlehem,	White Plains, N. C.,	A. A. McSwain,	G. Herndon,	2	R. HAN, P. D. Patterson.
Olivet,	Catawba Station, N. C	L. M. Berry,	J. T. Saunders,	4	D. F.
Lebanon,	Lincolnton, N. C.,		J. L. Crouse,		H. Cindy.
Concord,	Webb's Ford, N. C.,	G. M. Webb,	Wm. Harrill,	1	G. Webb, W. Harrill.
Thesalonica,	Jacob's Fork, N. C.,	L. M. Berry,	J. J. Hicks,	3	J. Icks.
Lincolnton,	Lincolnton, N. C.,	L. M. Berry,	J. A. Parker,	1	L. MERRY, J. A. Parker.
Bethel,	Rock Cut, N. C.	L. M. Berry,	A. Clark,	2	C. Clark, J. Setzer.

Value in Specie of $13 50 in Curr

Total contributions in Specie,.....
Debt of last year in Pledges,.....
Clerk's Allowance,.....

Collected on Pledges,.....

Remaining debt,.....

Balance on hand,.....
Clerk's Allowance this year,.....

Amount on hand to pay for Minu

MINUTES

OF THE

SIXTEENTH ANNIVERSARY

OF THE

KING'S MOUNTAIN BAPTIST ASSOCIATION,

HELD WITH

THESILONICA CHURCH,

CATAWBA COUNTY, N. C.,

September 13, 14, 15, 16, 1867.

MINUTES.

Friday, September 13th. 1867.

The King's Mountain Baptist Association met this day, on it's Sixteenth Anniversary. with THESALONICA CHURCH, Catawba County, N. C.

The introductory sermon was delivered by Elder J. H. Yarboro, from the 29th verse of the 5th chapter of 2nd Kings.

After prayer by Elder R. Poston, took a recess of an hour for refreshments; after which the Delegates assembled in the house, and Elder C. B. Justice led in prayer, before proceeding to organize the body, Elder R. Poston, former Moderator, called the body to order and nominated Elders L. M. Berry and G. M. Webb as Reading Clerks. A call was then made on the churches for their representation and statistics, which was communicated by letters and minutes by the Clerk.

On motion, the Delegation proceeded to ballot for officers, which resulted in the choice of Elder J. H. Yarboro, MODERATOR, and Elder G. M. Webb, CLERK. The body now being fully organized proceeded to business:

On motion, the correspondence from sister Associations was received as follows, viz:

BROAD RIVER.—Elders T. Dickson. S. C. Barnett, and brethren T. L. Mullenax and J. L. Ledford.

GREEN RIVER.—Elder C. B. Justice with a package of Minutes.

CATAWBA RIVER, BETHEL and BROWN'S CREEK.—No correspondence.

On motion, invited visiting ministers not delegates to seats, and received Elders E. A. Poa and G. C. Rhyne, also Brother William Walker.

Appointed Elders R. Poston, L. M Berry, and Brother J. R. Logan with the Moderator and Clerk a committee of Arrangements.

Appointed Brethren R. H. McBrayer, J. C. Lattimore, Asa Hambrick with Pastor and Deacons of this Church a committee on Preaching during the Session.

On motion, adjourned until to-morrow morning 9 o'clock. Prayer by Elder M. C. Barnett.

Saturday, September 14th, 1867.

The Association convened; prayer by Elder S. Dickerson. The roll of Delegates was called, and a quorum being present, proceeded to business.

On motion, the committee of Arrangements reported and was discharged.

The Clerk read the Articles of Faith and Rules of Decorum.

The following list of Committees was announced by the Moderator, viz:

1st. On Finance.—D. D. Suttles, J. C. Lattimore and W. H. Carroll.

2nd. On Union Meetings.—D. Setzer E. J. Lovelace and W. H Green.

3rd. On Correspondence.—A. A. McSwain, P. R. Elam and S. A. Wilson.

4th. On Sabbath Schools.—L. M. Berry, Wm. Harrill and John Beam.

5th. On Periodicals.—R. Poston. R. P. Logan and B. Hamrick.

6th. On Domestic Missions.—L. M. Berry, A. Blanton and N. Dobbins.

7th. On Queries.—R. P. Logan, P. R. Elam and R. Poston.

8th. On Re Districting the Association and appointing a place for holding it's next Session.—D. Setzer, William Wesson and E. D. Hawkins.

On motion, the following Brethren were appointed to write to sister Associations, with which we correspond, and Messengers to bear the letters, viz:

Brother J. R. Logan to write to Broad River. Elders A. A. McSwain, G. M Webb, P. R. Elam, R. Porton and Brother J. R. Logan, Messengers.

Brother W. H. Carroll to write to the Green River. Elders G. M. Webb, J. H. Yarboro, G. W, Rollins, A. A. McSwain and Brother William Harrill, Messenger.

Elder P. R. Elam to write to the Catawba River. Elders R. P. Logan, P. R. Elam, J. H Yarboro, L. M. Berry and Brother J. R. Logan, Messengers.

Elder A. A. McSwain to write to Bethel. P. R. Elam, Messenger.

Brother A. C. Irvin to write to Brown's Creek.

On motion, suspended the regular order of business and heard the report on Missions, which was received and the committee discharged, and after considerable discussion on the adoption of the report it was rejected by a majority of the body.

Then took a recess of forty-five minutes, after which re-assembled in the house.

On motoin, called for, read and adopted the Circular Letter, prepared by Elder R. Poston. Then, on motion, the Association appointed Elders C. B. Justice, M. C. Barnett and E. A. Poe to preach on the Sabbath, in the order of their names. Then elected Elder G. M. Webb to preach the Introductory Sermon next year, and Elder R. P. Logan, Alternate.

On motion, elected Elder J. H. Yarboro to write a Circular Letter for the next Session of this body. Subject:—MISSIONS.

On motion, called for and adopted reports of Committees.

1st. The Committee on Correspondence reported. (See letter A.)

2nd. The Committee on Union Meetings reported that the next Union meeting be held with Double Springs Church, eight miles north-west of Shelby, N. C., commencing on Friday before the 2nd Sunday in August next. Which report was adopted and Elders P. R. Elam, R. P. Logan, R. Poston, A. A. McSwain, G. M. Webb, J. H. Yarboro and Brother W. A. Thompahn were appointed to attend said meeting.

3rd. The Committee on re-Districting the Association, and appointing a a place for holding it's next Session, reported. (See letter B.)

4th. The Committee on Periodicals reported. (See letter C.)

CHURCHES,	POST OFFICE	SUPPLIES,	CLERKS.	Church Meeting.	DELEGATES. Ordained Ministers are marked th Licensed Preachers thus [†]
Sandy Run,	Mooresboro,	J S Ezelle,	W B Lovelace,	3	*A. A. McSwain, R. H. McBrayer, and M. D.
Zion,	Shelby,	R Poston,	A J Irvin,	1	*R Poston, D Poston, A. C Irvin, A G. Weath
Zoar,	Shelby,	J H. Yarboro,	E C Wilson,	3	J R Logan, William Weston.
Double Springs,	Camp Call,	J S Ezell,	A Green,	4	*J H Yarboro D Suttles. A Blanton, and E J L
New Bethel,	Gardners Ford,	R Poston,	R T Hord,	3	*P R Elam W B McCall, and W A Thompson.
Pleasant Hill,	Shelby,	T Dickson,	J A Roberts,	1	S A Wilson'
Mount Vernon,	Seagles' Store,	J. F. Leatherman,	M F Hull,	4	P R Leatherman, and W Hull,
Corinth,	Seagles' Store,	J F Leatherman	A L Johnson,	1	*P A Whitener, and J R Rockett.
Big Springs,	Johnson.	G. W Rollins,	S C Gettys	2	R Price and J C Lattimore.
Bethlehem,	White Plains,	A A McSwain,	G Herndon,	2	*R F Logan, P D Patterson and T W Harmon.
Olivet,	Catawba Station,	L M Berry,	J T Sanders,	2	D Fisher.
Concord,	Webb's Ford,	G M Webb,	J M Toms,	1	*G M Webb †Wm Harrill, and Wm Smart.
Thesilonica;	Jacob's Ford,	L M Berry,	J J Hicks,	3	B Baker and H Rhodes.
Lincolnton,	Lincolnton,	L M Berry	J A Parker.	3	*L M Berry and J A Parker,
Bethel, [Iredell]	Statesville,	L M Berry,	A Clark.	2	D Setzer, and T B Lemby.
Bethel, [Rutherford,]	Mooresboro.	J H Yarboro,	E D Hawkins,	2	E D Hawkins, and P F Fortune,
Mount Sinai,					Not represented.
Mount Pleasant,	Nicholsonville,	L C Ezelle,	T D Scruggs.	2	D Scruggs and D Hamrick.
Beaver Dam.	Shelby,	L H McSwain.	J T Harrill,	4	Perry Hamrick,
Walls.	Oak Springs,	J H Yarboro,	A Harrill,	4	John Beam and J S Bridges.
Sandy Plains	Camp Call,	Wm McSwain,	J B Walker,	3	J P Walker F C Dobbins and J Philbec.
High Shoals,	Mooresboro,	G M Webb,	J P Burgess,	4	J A Whitaker, A M Robinson and N Dobbins.
Mount Paran,	New House, S C	D Pannell,	W H Carroll,	2	A Earls, P Sapaugh, and W H Carroll.
Mount Harmony.	Oak Springs,	Wm McSwain,	A. W. Biggerstaff,	1	J Earls and C Yelton.
Boiling Springs,	Nicholsonville,	J S Ezelle,	John Green.	1	W H Green, J Pruett and Asa Hambrick.

2nd. On Union Meetings.—D. Setzer E. J. Lovelace and W. H Green.

3rd. On Correspondence.—A. A. McSwain, P. R. Elam and S. A. Wilson.

4th. On Sabbath Sch[illegible] M[illegible] Berry, Wm. Harrill and Jo

5th. On Periodicals.—R P. Logan and B. Hamrick.

6th. On Domestic Mis Berry, A. Blanton and N.

7th. On Queries.—R. P Elam and R. Poston.

8th. On Re Districting [illegible] and appointing a place [fo] next Session.—D. Setzer, son and E. D. Hawkins.

On motion, the follow were appointed to write to tions, with which we co Messengers to bear the le

Brother J. R. Logan Broad River. Elders A. M Webb, P. R. Elam, I Brother J. R. Logan, Mess

Brother W. H. Carroll Green River. Elders G. H. Yarboro, G. W, Rollin Swain and Brother Willia senger.

Elder P. R. Elam to w tawba River. Elders R R. Flam, J. H Yarboro, and Brother J. R. Logan,

Elder A. A. McSwain t el. P. R. Elam, Messeng

Brother A. C. Irvin to v Creek.

On motion, suspended der of business and heard Missions, which was received and the committee discharged, and after considerable discussion on the adoption of the report it was rejected by a majority of the body.

Then took a recess of forty-five minutes, after which re-assembled in the

4th. The Committee [illegible] reported. (See letter C.)

5th. The Committee on Finance reported. (See letter D.)

On motion, adjourned until Monday morning 9 o'clock. Prayer by Elder P. R. Elam.

Sunday, September 15th, 1867.

The stand was occupied at 10 o'clock by Elder C. B. Justice, followed by Elder M. C. Barnett. After a recess of one hour the stand was again occupied by Elder E. A. Poe, followed by Elder T. Dickson; the weather being pleasant and the congregation large and attentive, the Word of Truth was delivered with energy and great zeal, and it is hoped that some permanent good will be realized from the labors of the day, and may God bless those efforts to the good of souls.

Monday, September 16th, 1867.

The Association met according to adjournment. Prayer by Elder A. A. McSwain. Called the roll of Delegates; a quorum being present, absentees were excused and the body proceeded to business.

1st. Called for reports of committees, when the Committee on Sabbath Schools reported. (See letter E.)

2nd. The Committee on Queries and Petitions reported. (See letter F.)

3rd. Called for and read letters of Correspondence to sister Associations, which were approved, and signed by the Moderator and Clerk.

Brother E. J. Lovelace introduced the following resolution which was adopted:

RESOLVED, That we believe singing to be an important part of public worship, and for the sake of convenience, as well as uniformity in our churches, we recommend the use of the "Baptist Psalmody" as an excellent collection of Hymns for public and social use.

Upon the subject of Missions Elder R. Poston introduced the following preamble and resolution, viz:

WHEREAS, the work of Missions has been suspended for a time, owing to the desolated condition of our country,

RESOLVED, That we advise our churches, composing this Association, to take this supject into consideration, and send up their free-will offerings for that purpose to the next Session of this body.

On motion, Resolved, That the Clerk have as many copies of Minutes printed as the money on hand will pay for, after retaining ten dollars for his services, in superintending the printing of the Minutes and distributing them among the churches.

Voted a resolution of thanks to the Brethren and friends in the vicinity of The alonica Church, for their hospitality in entertaining the Association during its session.

The next Session of this body will convene with the church at Mount Paran, twelve miles south-east of Shelby, N. C., (near Whitaker's Mountain,) on Friday before the 3rd Sunday in September, 1868.

After the Journal of proceedings was read and approved by the body, a hymn was sung, and the right hand of fellowship taken, Elder E. A. Poe led in prayer, the Association adjourned.

JAMES H. YARBORO, MODERATOR.
G. M. WEBB, Clerk.

A

Report of the Committee on Correspondence.

Your committee submit the following report, viz:—In as much as we have received no letters by the hands of messengers, we have nothing upon which to base a report. We, therefore, recommend the Association to continue to correspond with the Associations with which she formerly corresponded, Resuming correspondence with Catawba River Association. We further recommend, that Messengers appointed by this body be faithful in attendance, believing that a faithful correspondence will be attended with great good. Respectfully

A. A. McSWAIN, Chairman.

B

Report of the Committee on Re-Districting the Association, and Appointing a Place for its next Session.

Your committee submit the following report:—All the churches East of the Morganton or Post Road, shall compose the 1st District.

All the churches West of said road and East of First Broad shall compose the 2nd District.

All the churches West of said river and East of Sandy Run Creek, shall compose the 3rd District.

All the churches West of said Creek shall compose the 4th District.

Your committee also recommend that the next session of this body be held with the church at Mount Paran, 12 miles south-east of Shelby, N. C., (near Whitaker's Mountain,) at the usual time.

D. SETZER, Chairman.

C

Report on Periodicals.

Your committee on Periodicals submit the following;—The "Biblical Recorder," printed at Raleigh, N. C., is a most excellent denominational paper, and merits the patronage of every Baptist in the State.

R. POSTON, Chairman.

D

Report on Finance.

Your committee on Finance report, the amount sent up from the churches for printing Minutes is $9,35 in specie and $35,00 in currency. Submitted.

D. D SUTTLES, Chairman,

E

Report on Sabbath Schools.

Your committee on Sabbath Schools, do hereby report that instead of doubling our zeal and energies, relative to Sabbath Schools, we have to deplore the sad declination of that important institution- and we would urge upon our churches the speedy organization of a Sabbath School in every church belonging to this Association, as we consider it one of the great means to check vice and immorality among the rising generation; and to disseminate religious knowledge among the children of our Association. Submitted.

WILLIAM HARRILL, Chairman.

F

Report of Committee on Queries.

Your committee on Queries submit the following as their report;

QUERY.—What is the proper course to be pursued by the churches composing the King's Mountain Association now in Union, in reference to certain excluded members irregularly received of each division of the Association, without letters of dismission.

ANSWER.—We advise such churches to rescind their acts in the reception of such members; also, we advise churches which have excluded members upon difference of opinion and not for acts of immorality to rescind such acts of exclusion. Respectfully submitted.

R. P LOGAN, Chairman.

The King's Mountain Baptist Association.---To the Churches in Union, sendeth Christian salutation:

Dearly Beloved Brethren;

In compliance to an act of the last year's Council, we address you a short Circular upon the subject of Temperance.

In writing upon a subject that has employed, both the talent and the pen, of so many wise and good men, we are at a nonplus, not knowing how to present it in any new light, or add new interests, but perhaps we can stir up your pure minds, by way of rememberance. Temperance, in a scriptural sense, is a principle that acts upon the passions, and so controls them as to keep them in subjection to the laws of moderation and prudence, and by which we are enabled to abstain from all things pernicious, and to use in moderation, all things lawful and expedient; in doing of which, it acts in such a close connection with the other christian graces that the apostle Peter would have those who had escaped the corruption, that is in the world, through lusts, to add it, (in common with the other graces,) to their faith, when he says, "And beside this, giving all diligence, add to your faith virtue, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity," these all being so dependant, one upon the other, that no one of them can have its perfect work without the others, and as faith sweetly works by love, and purifies the heart, so temperance gently works by moderation, and prudence, and governs the passions, and as faith operated upon the mind, in renovating our natures, so temperance acts upon the passions in regulating our actions. The observance of temperance is one of the works of which James speaks when he says, "Show me thy faith without thy works and I will show the my faith by my works," again "As the body without the spirit is dead, so faith without works is dead," also, while it is the business of faith to control the outward man, and we are not to be judged according our faith, but according to our works, therefore, it is by works that faith is made perfect. Temperance is both a principle and a virtue for while Peter speaks of it as a principle, Paul speaks of it as a virtue, and as one of the fruits of the spirit, for he, after pointing out to the brethren at Galatia, the manifest works of the flesh, such as emulations, strife, hatred, murders, drunkenness and such like deeds of unbridled sensual indulgencies, adds, that they that do such things, shall not inherit the kingdom of heaven, but the fruits of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and says, against such holy dispositions there is no law; hence as a principle, it acts upon the passions, and produces moderation and prudence. As a virtue, it is the effect of an action made upon the passions by moderation and prudence, and is tantamount to society. Having thus in a few words defended this complex term, we would say, we should not have such contracted views of temperance as to think it respect the appetite only; we are striving for the mastery

Over all our sensual propensities, and they may obtain an incorruptible crown. Temperance was honored by the example of our Savior who, also, taught it by precept, and after speaking of the last day, and of the final dissolution of all things, says :—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares," again, he reproves the Pharisees for their intemperance and hypocracy and said, "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithes of mint, and anise, and cummin, and have omitted the weightier matters of law, judgment, mercy and faith, these ought ye to have done, and not to leave the other undone; ye blind guides, which strain at a gnat and swallow a camel, ye make clean the outside of the cup and platter, but within they are full of extortion and excess." The apostle Paul would recommend this principal to Titus, when he said; "But speak thou the things that become sound doctrine, that the aged men be sober, grave, temperate; likewise, exhort the young men to be sober minded, for the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodly and worldly lusts we should live soberly, righteously, and and godly, in this present world." The apostle Peter insists upon the practice of this virtue, saying for the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in laciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; and again, he says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." We are also admonished, in the exercise of prudence, to abstain from all appearance of evil, and to let our moderation be known unto all men. Many other scriptures might be addueed to sustain this principle, but we deem it unnecessary, and would now urge the necessity of the observance of this principle upon all men, and especially the young, as a safeguard against the baneful influences of turbulent passions, it is both the ornament and the defence of the christian, and is requisite in every situation and in every enterprise, and upon all occasions; without it, we are exposed to all the merciless waves of intemperance, without an anchor. Let us, therefore, "use this world as not abusing it," showing all good fidelity, that we may adorn the doctrine of God, our saviour, in all things, looking for that blessed hope, and the glorious appearing of the great God and and our Saviour, Jesus Christ. Brethren, we commend you to God. and to the word of his grace, who is able to build you up and give you an inheritance with them that are sanctified.

MINUTES,

OF THE

SEVENTEENTH ANNIVERSARY

MEETING

OF THE

KING'S MOUNTAIN BAPTIST

ASSOCIATION,

CONVENED AT

MT. PARAN CHURCH.

FRIDAY BEFORE THE 3d LORD'S DAY IN SEPT. A. D. 1868

AND DAYS FOLLOWING.

PRINTED AT THE
Vindicator Office, Rutherfordton, N. C.

MINUTES,

FRIDAY, September 18th, 1868.

THE ASSOCIATION convened according to appointment.—The Introductory Sermon was delivered by Elder G. M. Webb, from Leviticus, 16th Chapter and 34th verse. After prayer by Elder J. H. Yarboro, took a recess of one hour for refreshment, after which the delegates again assembled. After prayer by Elder R. P. Logan, Elder J. H. Yarboro, former Moderator, called the body to order, and appointed Elder A. A. McSwain, and Brother J. A. Roberts as Reading Clerks.

A call was then made on the churches for their representation and statistics, which were communicated by letter, and minuted by the clerk.

On motion, a call was then made for newly constituted churches, to join our body; none presented.

On motion, Elder J. H. Yarboro was elected Moderator, and Elder G. M. Webb, Secretary. The body now being fully organized, proceeded to business.

Messengers from corresponding bodies were then called for. Elders M. C. Barnett, T. Dickson, L. C. Ezell, and Brethren R. E. Porter, J. Moore, J. R. Logan, and R. Whisnant, presented themselves and were received from Broad River. From the Green River Association, Elder W. Haines received with a letter. From the Catawba River Association, Elders E. A. Poe, J. Broome and J. C. Rhine. No correspondence was presented from the Brown's Creek and Bethel Associations.

On motion, agreed to suspend correspondence with the Brown's Creek and Bethel Associations for the present.

An invitation was then extended to visiting Ministers, when Elders J. S. Ezell, E. Allison, and J. J. Jones, and Brethren Wm. Walker, M. T. Walker, and J. H. Mills, Editor of the Biblical Recorder, came forward and took seats with us.

Elders R. Poston, R P Logan, and Brother D. Setzer, with the Moderator and Clerk, were appointed a committee to arrange business for the consideration of the body.

Brethren J. A. Roberts, W. B. Stroud, and John Beam, with the Pastor and Deacons of this church, were appointed a committee to arrange preaching during the session of this body. On motion, adjourned until to-morrow morning 10 o'clock. Prayer by Elder W. Haines.

SATURDAY, Sept. 19th.

Met according to adjournment. Prayer by Elder L. C. Ezell. The clerk called the roll and marked absentees; a quorum being present proceeded to business.

The committee of arrangement reported; report received and the committee discharged.

The rules of decorum and abstract of principles were read.

The Moderator then appointed the following committees:

On Finance.—J. Beam, R. H. McBrayer, and R. E. Harrill.

On Union Meetings.—R. Poston, W. A. Thompson, and P. Sepock.

On Sabbath Schools.—J. A. Roberts, W. H. Green, and B. Hamrick.

On Periodicals.—G. W. Rollins, D. Scruggs, R. P. Logan.

On Missions.—J. J. Hicks, J. C. Lattimore, and D. Setzer.

On Petitions and Queries.—D. D. Suttles, J. Whitaker, and B. Walker.

On motion, the rules of order were suspended for the purpose of considering the propriety of changing the time of the meeting of this body, which, after considerable discussion, was changed to Friday before the 4th Sabbath in September.

Elder A. A. McSwain was appointed to write a letter of correspondence to Broad River Association, and Elders R. P. Logan, A. A. McSwain, R. Poston, and G. M. Webb, and Brethren M. Gold, and B. B. Harris, as messengers.

Eld G. W. Rollins to write to the Green River Association, and Elders G. W. Rollins, A. A. McSwain, G. M. Webb, L. H. McSwain, R. P. Logan, and J. H. Yarboro, and Brethren William Harrill, M. Gold, and N. Scoggin, as messengers.

Eld. P. R. Elam to write to the Catawba River Association, J. J. Hicks, messenger,

The body then called for the Circular Letter prepared by Elder J. H. Yarboro, which was read and adopted; after which the body adjourned for one hour.

AFTERNOON SESSION.—The Association prodeeded to appoint Elders J. S. Ezell, E. A. Poe, and M. C. Barnett, to occupy the stand on the Sabbath, in the order of their names.

On motion, Elder G. W. Rollins was elected to preach the next Introductory Sermon to this body. J. H. Yarboro, alternate. Elder G. M. Webb was chosen to write the next Circular Letter, and select his own subject.

The Moderator then called for the reports of committees. The committee on Union meetings reported, that the next Union meeting be held with the church at High Shoals, commencing on Friday before the 4th Sabbath in July next.—Elders R. Poston, G. M. Webb, R. P. Logan, J. H. Yarboro.

I. H. McSwain, and G. W. Rollins were appointed to attend said meeting.

The Association then set apart the 29th day of October next as a day of Humiliation, Thanksgiving, and Prayer, in conjunction with Broad River and other Associations.

The committee on Periodicals reported, see Appendix A.

The committee on Finance reported, see appendix B.

The Association, by motion, then adjourned until Monday morning, 9 o'clock; prayer by Elder L. H. McSwain.

SUNDAY, September 20th.

The stand was occupied, first, by Elder J. S. Ezell, followed by E. A. Poe, after which a recess of one hour was given, when Elder M. C. Barnett preached, and Elder E. Allison closed the services of the day. The word of truth was faithfully and impressively delivered to a large and well ordered assembly, and we are encouraged to hope that great and lasting good will result from the services of that day.

MONDAY, September 21st.

At 9 o'clock, the Association met, prayer by Elder A. A. McSwain. The roll was called and a quorum being present proceeded to business.

First continued the call for reports of committees, when the committee on Sabbath Schools reported, appendix C.

The committee on Missions reported, appendix D.

The committee on Petitions reported, see appendix E.

The letters to corresponding bodies were then called for, and were read and approved, and signed by the Moderator and Clerk.

RESOLUTIONS.

Resolved, That the Clerk have as many copies of the Minutes printed, as the funds on hand will pay for, after retaining Ten Dollars for his services, in superintending the printing and distributing them to the churches.

Resolved, That the thanks of this body are hereby tendered to the brethren and friends, residing near Mount Paran Church, for their kindness and hospitality toward this body during its session.

Resolved, That the Association now having gone through with its business stands adjourned, to meet again at the church at Double Springs, eight miles north-west of Shelby, Cleaveland county, N. C., on Friday before the 4th Sabbath in September 1869.

Prayer by Elder G. W. Rollins.

J. H. YARBORO, Moderator.

G. M. WEBB, Clerk.

APPENDIX.

A.—Your committee on Periodicals submit the following report. We earnestly recommend the Biblical Recorder, published in Raleigh by Brother Mills, believing it to be worthy the patronage of every batpist family in the State.

Respectfully submitted,

G. W. ROLLINS, Chairman.

B.—Your committee on Finance report $36,40, in currency, and 79 cents in specie, sent up from the different churches for printing minutes, as shown in the statistical table.

Submitted, JOHN BEAM, Chairman.

C.—Your committee on Sabbath Schools submit the following report. This subject having been so often urged upon our churches, that we feel at a loss to know how to present it, so that the energies of our brethren may be aroused upon this subject, but in view of the great importance of such an institution we do most earnestly request our several churches to organise schools as soon as possible, and report to this body at its next session. Respectfully submitted,

J. A. ROBERTS, Chairman.

D.—Your committee on Missions submit the following report: While we feel desirous to see the missionary work prosper and advance, we deplore the sad declension in this great work that has occured in our midst of late years.—The depressed circumstances which surround us, especially in pecuniary matters, render us unable to carry on this great work as we once did, but we feel very desirous to see this important work revived again. It is by no means for want of good feeling and profound sympathy for the missionary work that it has declined in our midst. Submitted,

J. J. HICKS, Chairman.

E.—Your committee on Queries and Petitions recommend that the Association meet with the church at Double Springs 8 miles North-west of Shelby, Cleaveland county, N. C.

Submitted, J. B. WALKER, Chairman.

CIRCULAR LETTER.

—o—

THE KING'S MOUNTAIN BAPTIST ASSOCIATION TO THE CHURCHES IN UNION, SENDETH GREETING:

Dear Brethren:—According to an appointment of your body at its last session, it becomes my duty to address to you a few lines upon the great and important subject of Missions.

The primitive christians, under the guidance of the Holy Spirit, uniformly enforced their instructions, by tender appeals to the example, sufferings, and death of our ascended Lord. It was therefore, the last command of our Savior to his disciples to go "teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." In order to obey this holy injunction, there are three things which should be inseparably associated with the people of God. First; humility of heart. Because Christ "humbled himself and became obedient unto death, even the death of the Cross."

Second; purity of life. Because Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." And Third, liberality is required, because Christ "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.

So, in arriving at the true idea of the spirit of missions, the proper course evidently is, to look at the missionary character of the Lord Jesus Christ. He was indeed a missionary; He came to save the lost; He was a missionary to us. We were under condemnation; the sentence of God's righteous law was against us; the flaming sword of Divine vengeance was against us. To save the lost, then, was the spirit of Christ. The apostles imbibed this spirit, and this is the spirit of missions. The heathen are in a lost condition—and if we possess the spirit of Christ, we will do what we can to save them. The spirit of missions is not something different from, or something superadded to, the christian spirit, but is simply, essentially, and emphatically, the spirit of Christ; it is compassion for the destitute, and such compassion as leads the possessor to put forth powerful efforts, and to undergo, if necessary, the severest suffering.

When we try to look into the manifestations of the spirit of Christ, we see very evidently the great outlines of what is worthy to be called the spirit of missions. Behold the condescension of the Savior, and we learn a lesson of duty towards the destitute and degraded of the human race.

The son of God, before whom ten thousand times ten thousands of thousands prostrate themselves; this Infinite

Being empties himself of his glory, and comes down to toil, suffer and die, for whom? For us, worms of the dust, insects that may be crushed before the wrath.

When the millions and hundreds of millions of our race come up before our imagination; when we behold them sunk in untold vileness, covered in abominations, dropping, one after another as fast as the beating of our pulse, twenty millions a year, into the world of spirits, should not our Savior's last command bear, with irresistible force upon us? We, brethren, should regard ourselves, under God, as the means of saving them from perdition. We have idol Gods without number to destroy, a veil of forty centuries thick to rend, a horrible darkness to dispel, hearts of stone to break, a gulf of pollution to purify, nations, in God's strength, to reform and regenerate; but to do this requires a spirit of liberalty, and such liberality as will induce us to contribute of our means, so as to send the gospel to all destitute localities so far as we may be able. But alas! how small the sum appropriated by a million and a half of God's stewards, to save and elevate a sinking world! The price of earthly ambition convenience and pleasure, is counted by millions. Navies and armies have their millions, railroads and canals have their millions; colleges and schools have their millions; excessive fondness of the allurements of dress and vain glory, have their millions; parties of pleasure and licentiousness in high life have their millions;—and what has the Treasury of God and the Lamb, to redeem a world of souls from the pains of eternal death, and to fill them with unspeakable joy? The sum is so small, in comparison to the wealth of our churches, that my tongue refuses to utter it.

Money, though greatly needed, is by no means all that is required of God's people; bodies and minds are wanted; the bone and sinews of men are required. These more substantial things are needed, as well as money, in arduous services at home, and still more self-denying labor abroad. The pleasure of doing good is the joy of angels; it is the thrill of delight which pervades the soul of Jesus. Let us then try to obey his last command. The heathen world, as a mass has been left to perish; and by whom? Not by the Father of mercies; He gave His only son to redeem it. Not by the Savior of sinners; behold, and see his agonies on Calvary; not by the Holy spirit; his influences have always been ready; not by the angels; their wings have never yet become weary or tiresome, when sent on errands of mercy. All that Heaven could do has been done, consistently with the all-wise arrangement of committing an important agency to the church of Jesus.

The church has been slothful and negligent. Each generation of christians has in turn received the vast responsibility, neglected it in a great measure, and transmitted it to the next. Is it true that the heathen world is sinking into hell? As fast as time rolls on they are passing into the world of retribution, and the inquiry is what is the doom they meet? Do they arise to unite with angels in the songs of glory? or do they sink in ceaseless and untold torments?

Certain it is that they are not saved through faith in Christ; for "how shall they believe in him of whom they have not heard?" It is also clear that God, in his usual method, does not bestow the gift of repentance and eternal life, where a Savior is not known. "It pleased God by the foolishness of preaching to save them that believe." Those who are saved are said to be "begotten by the word of truth,—born of the word of God." As the heathen nations, therefore, are not furnished with the means of salvation, it follows that as a mass, at least, they are lost. They are the nations that have forgotten God, and shall be turned into hell.

It is unnecessary for us to enter into any inquiry whether it is possible for the heathen, unacquainted with the gospel, to be saved. All that concerns us is, to know that God has ordained the preaching of the gospel as the means of saving the nations. It is not reasonable, therefore, to suppose that God will transplant the vine of Sodom, unchanged in its nature, to over-run his Paradise above. He will not throw open the gates of his Holy City, and expose its peaceful inhabitants to those hearts of cruelty, and to those whose hands are red with blood. There is, then, no hope of converting the heathen, if christian nations do not send them the precious gospel, but this mass of corruption and pollution must disgorge itself into the pit of an awful hell.

And shall the churches of our own land, with all their peculiar advantages to send the gospel into all parts of the world, lie dormant and neutral while a sinking world is crying for help? But Oh! how astonishing it is, to see, what a small amount of what we claim in this life, is appropriated to the evangelization of the world. It would be, perhaps, a large estimate to say that the professed christians of the United States give twenty cents per annum, on an average, for the spread of the gospel of Jesus. There is indeed a deplorable deficiency in our church, of the deep devotion, and missionary spirit of our ascended Lord.

Money is not wanting when lucrative gain is the end in view. Professed christians can collect together large sums of money, when some great enterprise promises a good income. What is it, that the American christians could not accomplish for Christ if their hearts and feelings were as

much enlisted in his cause, as they are in the accumulation of worldly gain? The world would soon have the gospel preached in all its benighted regions, and the wheels of Zion would roll on conquoring and to conquor. It is certainly the duty of the churches and ministry, to put forth more strenuous efforts to build up and sustain the gospel in all destitute regions. We know this to be so from the injunction of our Savior to the primitive christians. Was not Jerusalem an important place? far more important, compared with other cities of that time, than any city in the United States? And yet all the apostles, except one, were required not only to leave that city, but to go beyond the limits of Palestine. Antioch was an important place, yet Paul and Barnabas were not suffered to remain in that city. Thus in the early ages of the gospel dispensation the gospel was carried into destitute regions by missionaries; and, as much as some persons may oppose missionary operations, we from the scriptures, regard it as an apostolic and scriptural work. And, brethren, it is a difficult, important, and responsible work. The Holy Spirit thought so in apostolic times; beause, when a man was needed to preach to Cornelius and his household, a man of just such ability and influence as Peter, was sent. And when the gospel was to be preached in Antioch, Barnabas, a man of great piety and influence was sent. And when two preachers were called to go the heathen, we see that Simeon, Lucius or Manean were not chosen; but the Holy Ghost said "Separate me Barnabus and Saul," men of the greatest ability, experience, piety and wisdom. And thus it seems that the work of a missionary requires greater talents, more mature wisdom, and deeper piety, than pastoral charges in the largest and most influential churches. And, brethren, this idea seems to accord perfectly with the instructions of the Holy Ghost, as well as with the dictates of common sense. Weak men were not chosen in the apostolic age to penetrate into the very midst of the enemy, and to grapple with the enemies of Christ; but the strong, the powerful and influential, were selected to bear the gospel into the enemy's land. And, surely, if talent, ability, and influence, are needed anywhere in all the kingdom of our blessed Redeemer, it is needed in the great and important work of missions.

Let us then, Brethren, try to discharge our duty, so far as we can, in this great work, both foreign and domestic. So as that the recording angel shall not be compelled, with aching heart and streaming eyes, to inscribe ICHABOD on our Zion; but with willing soul and ready hands, shall write in fairer lines, "BEAUTIFUL FOR SITUATION THE JOY OF THE WHOLE EARTH!"

Names of Churches.	Post Offices.	Supplies.	Clerks.	Sab. of Pr.	Delegates' Names. Ordained Ministers in capitals, Laymen in Roman.	Baptized.	By Letter.	Dismissed.	Restored.	Excluded.	Dead.	Total No.	Contrib. for Minutes.
Sandy Run,	Mooresboro, ...	J. S. Ezell,	W B Lovelace	3	G. W. Rollins, A A McSwain, B B Harris, W B Stroud, R H McBrayer, N Scoggin..	36	7	2	0	9	4	260	3 00
Zion, ...	Shelby, ...	R Poston,	A J Irvin,	1	R Poston, A M Cabaniss, A J Irvin, A C Irvin, Milton Gold.	12	3	5	0	1	2	208	2 50
Zoar, ...	Shelby, ...	L C Ezell, ...	E C Wilson, ..	3	J Weaver, S H Elliott, R E Harrill, J Covington.	0	1	14	0	0	0	182	2 35
Double Springs	Camp Call, ...	TDickson,	A Green,	2	J H Yarboro, J Beam, D Suttles, J Brid.	25	4	16	2	6	1	160	2 50
New Bethel, ..	Gardners Ford, ..	R Poston,	R T Hord,	3	P R Elam, W A Thompson. ..... [ges-	6	6	10	4	34	2	152	2 05
Pleasant Hill,	Shelby, ...	R P Logan,	J A Roberts,	1	J A Roberts, S A Wilson, J. Poston.	3	3	3	1	3	1	120	2 00
Mt Vernon, ...	Seagles Store, ..				No Representation.								
Corinth, ...					No Representation.								
Big Springs, ..	Johnson, ...	G W Rollins,	S C Gettys,	2	J C Lattimore, A J Hughes, ...	4	4	6	0	1	0	88	2 00
Bethlehem, ...	White Plains, ..	P R Elam, ...	G Henderson,	2	R P Logan, T Bell, P D Patterson.....	6	9	0	0	1	1	125	2 90
Ollivet, ...	Catawba Station,				No Representation.								
Concord, ...	Webb's Ford, ...	G M Webb,	J M Toms, ..	1	G M Webb, Wm Harrill, J. Mooney.	18	5	1	1	0	0	121	1 40
Thesalonica, ..	Jacob's Fork, ...	E Allison, ...	J J Hicks, ...	3	J J Hicks, — Baker.	0	0	10	0	1	1	62	1 60
Lincolnton, ...	Lincolnton, ...	W Hill, ...			No Representation,								
Bethel, (Iredell	Statesville, ...	E Allison, ...	A Clark, ...	2	D Setzer.	20	3	0		0	0	96	2 10
Bethel, [Ruth..	Mooresboro, ...	D Pannel, ...	E D Hawkins,	2	Letter but no delegate.	0	0	4	0	2	0	49	75
Mt. Sinai, ...	Stice's Shoals, ..	L H McSwain,	J Randall, ...		L. H McSwain, R McSwain.	0	1	3	0	0	1	61	75
Mt. Pleasant, .	Nicholsonville,	L C Ezell, ...	J D Simmons,	2	D Scruggs, T D Scruggs, J Wood.	5	11	3	0	3	0	107	1 20
Beaverdam, ..	Shelby, ...	L G Ezell, ...	J T Harrill, ..	4	C Green, B Hamrick.....	15	4	1	0	0	1	121	1 50
Walls, ...	Oak Spring, ...	Wm McSwain,	J Smart.....	4	John S Bridges.	7	4	9	0	1	0	91	1 06
Sandy Plains, .	Camp Call, ...	M C Barnett, .	J B Walker, ..	3	J B. Walker.....	4	1	3	0	1	2	99	1 50
High Shoals, ..	Mooresboro, ...	G M Webb, ..	J P Burgess, .	4	J M Goode, J A Whitaker.	11	2	13	0	3	0	102	1 00
Mt. Paran, ...	New House.....	T Dickson, ...	J Sepock, ...	3	P Sepoch, A Earls, P Harmon.....	1	0	2	0	0	1	107	1 50
Mt. Harmony, .	Oak Springs, ...	Wm McSwain,	W T Robesosn	1	J Earls, J W Yelton.	15	4	0	1	1	0	105	1 55
Boiling Spring,	Nicholsonville, .	J S Ezell, ...	G G Holland,	1	A Hamrick, Wm. Green, J Hamrick.....	12	1	5	0	2	1	139	2 00

1869

MINUTES

OF THE

18th ANNIVERSARY

OF THE

King's Mountain Baptist

ASSOCIATION,

WHICH CONVENED AT

DOUBLE SPRINGS CHURCH,

CLEAVELAND COUNTY, N. C.,

September 24th, 1869.

RUTHERFORDTON, N. C.:
WESTERN VINDICATOR, GENERAL JOB OFFICE.
1869.

MINUTES.

FRIDAY, September 24th, 1869.

The Association convened according to appointment.

The Introductory Sermon was delivered by Elder G. W. Rollins, from John 9 : 4. Prayer by Elder G. M. Webb.

An intermission of one hour was given; after which the Delegates assembled in the house.

Prayer by Elder W. T. Walters.

Appointed J. A. Roberts and R. T. Hood, Reading Clerks.

A call was then made on the Churches for their representation and statistics, which were communicated by letter, and minuted by the Clerk.

On motion, a call was made for newly constituted Churches to join our body. None presented.

Then elected Elder G. W. Rollins, Moderator, and Elder G. M. Webb, Clerk.

The body now being organized, proceeded to business.

1st. Messengers from corresponding bodies were called for.

Received from the Broad River a letter; Elders M. C. Barnett, L. C. Ezell, T. H. Mulenax, T. Dickson, and Brother J. R. Moss Messengers.

From the Green River, Elder L. McCurry, and Brethren T. Lovelace, R. O. Ledbetter and D. T. Lattimore.

From the Catawba River, no correspondence.

On motion, invited visiting Ministers, when Professor W. T. Walters accepted the invitation.

Elders L. H. McSwain, J. H. Yarboro, R. T. Hood, with the Moderator and Clerk, were appointed a Committee to arrange business for the consideration of the body.

Brethren B. B. Harriss, J. C. Lattimore, S. H. Elliott, with the Pastor and Deacons, were appointed a Committee to arrange preaching during the session of the Association.

On motion, adjourned until to-morrow morning 9 o'clock.

SATURDAY MORNING, 9 o'clock.

Met according to adjournment. Prayer by Elder D. Pannel.

Called the roll, and marked absentees.

Read the Proceedings of yesterday. Approved.

The Committee of Arrangement reported. Report received and Committee discharged.

Read Rules of Decorum and Abstract of Principles.

The Moderator appointed the following Committees:

On Finance—D. D. Suttle, J. P. Green and N. Dobbins.

On Union Meetings—J. J. Hicks, D. Setzer and J. Parker.

On Sabbath Schools—P. R. Elam, Wm. Harrill and T. D. Scruggs.

On Periodicals—J. A. Roberts, A. Hamrick and C. Clark.

On Missions—J. H. Yarboro, D. Pannel and J. J. Hicks.

On Temperance—R. Posten, J. C. Latimore and L. H. McSwain.
On Obituaries—A. McSwain, E. J. Lovelace and Wm. McSwain.

The petition from High Shoals Church, asking the Association to sit with her next year was, on motion, granted.

The following query was then, on motion read, to-wit: What should be done with a member who refuses to pay his honest debts, at the same time he has the means to pay them? After considerable discussion on the subject, the query was, on motion, laid on the table.

Appointed persons to write to sister Associations, and Messengers to bear them.

G. M. Webb to write to the Green River—Elder J. H. Yarboro, G. M. Webb, G. W. Rollins and William Harrill messengers.

J. H. Yarboro to the Broad River—Elders G. M. Webb, J. H. Yarboro, A. A. McSwain, R. P. Logan, R. Poston, D. Pannel, ann Brethren E. J. Lovelace, J. A. Roberts, messengers.

Elder P R. Elam to write to Catawba River—J. J. Hicks, C. Clark, D. Setzer and J. J. Sigman, messengers.

On motion, opened a correspondence with the York Association. Appointed P. R. Elam to write—A. A. McSwain and P. R. Elam, messengers.

On motion, adjourned for one hour.

Met according to adjournment.

1st. On motion, suspended the rules for the purpose of hearing Prof. Walters, in behalf of the Beneficiaries of Wake Forest College. After which, a collection was taken up for their benefit, amounting to $57 35.

2d. Called for, read and adopted the Circular Letter, prepared by Elder G. M. Webb.

3d. On motion, suspended the practice of writing Circular Letters.

4th. Elected R. P. Logan to preach the next Introductory Sermon; D. Pannel, Alternate.

5th. Elected Elders W. T. Walters, L. McCurry and M. C. Barnett to preach on Sabbath, in the order of their names. M. C. Barnett being unwell, Elder T. Campbell agreed to preach in his place.

On motion, adjourned until Monday morning, 9 o'clock.

Prayer by T. J. Campbell.

Sunday the stand was occupied by those appointed.

The word of Truth was fearfully and impressively delivered to a large and well ordered assembly, and we hope much good will result from the services of the day.

MONDAY MORNING, 9 o'clock.

The Association met. Prayer by Elder L. H. McSwain.

1st. called the roll and marked absentees.

2d. Read proceedings of Saturday, which were approved.

3d. Called for Reports of Committees, when the Committee on Finance reported. See Appendix A. The Committee on Union Meetings reported that the next Union meeting be held with the Church at Thessalonica, commencing on Friday before the third Sunday in August, 1870. Appointed Elders R. P. Logan, G. W. Rollins, G. M. Webb and A. A. McSwain to attend said meeting. The Committee on Sabbath Schools reported. See Appendix B. The Committee on Periodicals reported. See Appendix C. The Committee on Missions reported.

After speeches from Prof. Walters and others in behalf of State Missions, a collection was made for the same, amounting to $7 50, which amount was handed over to Prof. W. T. Walters. See Appendix E. The Committee on Temperance reported. See Appendix D. The Committee on Obituaries reported. See Appendix G.

The letters to corresponding bodies were called for, read, approved and signed by the Moderator and Clerk.

Brother J. J. Hicks brought to the notice of the body that there was a certain amount of money willed to the Baptist Denomination by A. Mull, for the purpose of building a Baptist Church on a certain piece of land in Catawba County, N. C., in the bounds of this Association; whereupon, the Association appointed J. J. Hicks, D. Setzer, J. J. Sigman and C. Clark a Committee to attend to this matter, and confer with a Committee from the Catawba Association, and that they are instructed to transfer all the claims of this Association to the Executive Board of the State Convention, for the purpose of procuring the donation made, and to carry out the purpose of the Will. On motion, appointed Elders J. H. Yarboro, G. M. Webb, P. R. Elam, L. C. Ezell, A. A. McSwain, and Brother J. J. Hicks Delegates to the next State Convention.

RESOLUTIONS.

Resolved, That the Clerk have as many copies of the Minutes printed as the funds on hand will pay for, after retaining $10 for his services.

Resolved, That the thanks of this body are hereby tendered to the brethren and friends residing in the neighborhood of Double Springs Church, for their hospitality in entertaining this body during its session.

Resolved, That the Association having gone through with its business, stands adjourned, to meet again at the Church at High Shoals, 13 miles south-east of Rutherfordton, N. C., on Friday before the 4th Sabbath in September, 1870.

Prayer by Elder M. C. Barnett.

G. W. ROLLINS, Moderator.

G. M. WEBB, Clerk.

APPENDIX.

A.—Your Committee on Finance report $40 30 in currency, and 20 cents specie, as sent up from the different Churches, for printing Minutes, as shown in Statistical Table. Collection on Saturday for Beneficiaries of Wake Forest College, $57 35; collection for State Missions, $7 50; making in all $105 35. Adopted.

D. D. SUTTLE, Chairman.

B.—Your Committee on Sabbath Schools would suggest the propriety of a Sabbath School in every neighborhood. Not that we believe, as some, that they are of so much importance as to be equal to the Gospel, but they are auxiliaries and nurseries, a place where the people may instruct each other in the truths of the Bible, and where the young twig can be bent in the way it should grow, for it is said, "Just as the twig is bent the tree inclines"; and Solomon says, "Train up a child in the way it should go, and when he is old he will not depart from it." And many of us have realized the fact, that it is a pleasant thing to be in the Sabbath School. To train the dear little ones who have no father to impart unto them a knowledge of Christ as the Saviour of the world. Will not our brethren make a mighty effort to establish, and continue, Schools in all our Churches.

Respectfully submitted. P. R. ELAM, Chairman.

C.—Your Committee on Periodicals submit that we recommend the *Biblical Recorder* as the medium for the Baptists of N. C.; also the *Working Christian*, published by Elder T. R. Gaines, in Yorkville, S. C., as worthy the patronage of our denomination.

J. A. ROBERTS, Chairman.

D.—Your Committee on Temperance make the following report: As Temperance is a scriptural principle, therefore, we recommend its observance to all men, and especially the household of faith. Let it be taught by the Ministers, and practiced by Deacons and laity, and the cause of our blessed Redeemer will be victorious over one of its most cruel enemies, namely, intemperance.

Submitted. R. POSTEN, Chairman.

E.—Your Committee on Missions feel at a loss to know what mode of procedure would, or could, be adopted at this time, in order to advance the great and important cause of Missions. We feel that this is a work enjoined upon all whose minds and understandings have been enlightened by Divine Grace, a work in which we would feel happy to be engaged; but we have to regret that, for the last few years, we have done nothing either for Domestic or Foreign Missions. And, while we deplore this sad state of things, we do not feel to attribute it to any want of a proper appreciation or interest in this great and good work; but, having passed through the ravages of a destructive revolution, the prevailing cause seems to be pecuniary embarrassment. While we are desirous of doing all we can for Foreign Missions, we feel a deep solicitude for the destitution of

Baptist preaching, within the limits of our own body. There is about one-third of the area of our own Association now destitute of Baptist preaching, and some of our Churches without a Pastor. How are these things to be remedied? We feel at a loss to know; but your Committee can, at this time, suggest no better plan than to request our ministers to visit those places of destitution, as often as they can, during the next associational year, and solicit and urge our Churches to send up contributions at our next annual session, so we may be able to supply the destitute localities with the Gospel for a while at least.

Respectfully submitted. J. H. YARBORO, Chairman.

G.—Your Committee on Obituaries submit the following Report; With grateful hearts we acknowledge the goodness of God in preserving the lives of so many of us. And more especially in preserving the lives of all our brethren in the ministry, during the past associational year. While we recognize God's great goodness and mercy towards us, we have sorrow for some of our Brethren who are no more. We sympathize with the Boiling Springs Church, who report to us the death of David Hamrick, a deacon, a man of great piety and devotion, and of advanced age.

A. A. McSWAIN, Chairman.

CIRCULAR LETTER.

The King's Mountain Baptist Association to the Churches in Union—Greeting:

Dear Brethren: According to an appointment, it becomes my duty to address you, by way of a Circular Letter. The subject that I propose addressing you on, is the Design of *Baptism*; and, for a foundation, I have selected from the Word of God this text: "For as many of you as have been baptized into Christ, have put on Christ."—Gal. III: 27.

These words seem to me appropriate to the occasion. The Association is made up of just such persons as are here referred to—persons who have been baptized into Christ; and the Churches they represent are compared in like manner of such as have put on Christ, by being baptized in His name. My object in writing on this subject is, that we may consider the nature and obligations of the christian profession, remembering that we were baptized into Christ. The general design of baptism is a public and formal profession of the christian religion. We are baptized into Christ: in baptism we publicly acknowledge Jesus as the Messiah, our Lord and Saviour, and declare ourselves his followers. It is a symbolical act, by which we profess discipleship to Jesus Christ, and engage to receive his doctrines. Of similar import is the expression "baptized in the name of Christ. The eager enquirers, on the day of Pentecost, were directed to repent and be baptized in the name of Jesus Christ; the Samaritans, believing, were baptized in the name of the Lord Jesus Christ. Their baptism was a public acknowledgement of the mediatorial character and walk of the Lord Jesus Christ, and a public avowal of discipleship to him. All that were baptized by the Apostles, were baptized in the name of Jesus Christ, that is, as the adherents, the disciples, the followers of Jesus Christ. That this is the design of baptism is evident from the commission: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Go teach, make disciples. The apostles were to preach the Gospel, and in that way make disciples to Christ; then they were to baptize the disciples, that they might be publicly known as disciples. It is certain that the Apostles so understood the commission, for they baptized none but those they had made disciples to Jesus Christ, in precise accordance with the instructions they had received from their Master, "Go make disciples, baptizing them," &c. In the beginning of the Gospel dispensation, a consent to be baptized was regarded as a reception and an acknowledgment of Jesus' Messiahship, and a refusal to be baptized was regarded as a rejection of the Gospel and a denial of his Messiahship; for. 'tis said, "all the people that heard him, and the publicans justified God being baptized with the baptism of John, but the pharisees and lawyers rejected the counsel of God against themselves, not being baptized." Luke, vii: 29, 30.

We will now notice the latter clause of the text. "As many of you as have been baptized into Christ, have put on Christ." The same expression occurs in Romans: "But put ye on the Lord Jesus Christ and make no provision for the flesh." So to put on Christ is to take him as our teacher, our guide, our governor and our Saviour. We put on Christ externally when we follow him into the baptismal water. "For as many of you as have been baptized into Christ, have put on Christ." Since baptism is designed to be the badge of our public profession of christianity, it forms the visible boundary between the church and the world; "for except a man be born of water, and of the spirit, he cannot enter into the Kingdom of God."—John, iii: 5. By the expression, "born of water," is generally understood baptism; by "the Kingdon of God," in this place, is generally understood the visible kingdom, or Church of Christ upon the earth. For admission to this Kingdom, the Saviour here demands two prerequisites —to be born of water, and to be born of the spirit. No one is a fit subject for church membership until he is born of the spirit, until he is baptized or born of water. Hence it follows that baptism is the external sign which forms the dividing line between the church and the world.

We have seen that the general design of baptism is a solemn, public, formal profession of christianity. It is the initiation, by which we are admitted into the fellowship of the church, the act by which we assume the christian name, the badge of our discipleship to Christ. But this general design includes a number of particulars. Christianity consists of doctrines to be received, emotions to be felt, precepts to be practiced, and promises to be trusted. In baptism we declare our belief in its doctrines, our experience of its emotions, our obedience to its precepts, our reliance upon its promises. Baptism is also an acknowledgment of our sinfulness. The religion of Christ is a religion for sinners; they that are whole need not a physician, but they that are sick. Christ came not to call the righteous but sinners to repentance. The ordinance administered by John contemplated its subjects as sinners. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. "Then went out unto him Jerusalem and all Judea, and all the regions round about Jordan, and were baptized of him in Jordan, confessing their sins."—Mark i: 4, 5. Those baptized by the Apostles, as well as those baptized by John were supposed to be penitent sinners, deeply impressed with a sense of their guilt. Those baptized on the day of Pentecost were the subjects of pungent and powerful conviction. They said unto Peter, and the rest of the Apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Ghost." It is clear that the Apostles admitted none to baptism but such as declared themselves penitent sinners. Saul felt himself a sinner when, trembling and astonished, he said, "Lord, what wilt thou have me to do?" Ananias thought Saul a penitent sinner when he said, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.'

Again. Baptism is a declaration of our faith in Christ; it is said John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that shall come after him, that is, on Jesus Christ. The terms of the commission is, "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized

shall be saved." In every case of baptism mentioned as performed by the apostles, it is expressly affirmed, or plainly intimated, that the subjects declared themselves believers in the Lord Jesus Christ. Phillip taught the eunuch that he must believe with all his heart before he was a fit subject for baptism. The Samaritans, when they believed in Jesus Christ, were baptized—both men and women. Cryspus, whom Paul baptized, believed in the Lord with all his house. And many of the Corinthians hearing believed and were baptized. From all this it is plain, that the design of baptism is a public declaration of our faith in the Lord Jesus Christ, as the Son of God and Saviour of sinners. Again, faith in Christ, implies faith in all the facts, and doctrines of the gospel; and so we find that the great fundamental facts of the gospel, are most strikingly symbolized in the ordinance of baptism. The most prominent of these facts, are the death and resurrection of the Lord Jesus Christ; he was delivered for our offences and rais d again for our justification. If Christ be not raised from the dead, then is our preaching vain, and your faith is vain also. In our baptism, we declare our faith in the death and resurrection of the Saviour, and all those glorious doctrines connected with these great facts. How significantly are they set forth in this holy ordinance: "Know ye not that so many of us as were baptized unto Christ were baptized unto His death; therefore we are buried with Him of baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6: 3, 4.

Peter speaking of the family of Noah, saved by water, says: "The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." Baptism is symbolical of his resurrection: hence as Noah was saved by water, we are in a figure save by baptism. In baptism we declare not only our faith in the fact of Christ's resurrection, but also in the doctrine of the general resurrection. In commemorating the resurrection of the Saviour, we anticipate our own. Some of the corinthians denied the doctrine of the resurrection, in proof of which Paul appealed to their own baptism, and says: "Else what shall they do who are baptized for the dead, if the dead rise not at all. Why are they then baptized for the dead?"—Cor. 1: 15, 29.

The point of the argument is this: if there be no resurrection of the dead, why is our resurrection symbolized in the ordinance of baptism? Why are we required to perform an act which so strikingly sets forth the death and resurrection of the body? If there is to be no resurrection of the body, why are we buried with Christ in baptism, if we are not with Him to be raised from the dead? "If we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection."—Rom. 6: 5. We declare this by being buried in water, and raised from the liquid grave. "Likewise reckon ye also yourselves to be dead indeed to sin, but alive unto God through Jesus Christ our Lord. "Buried with Him in baptism, wherein ye are raised with Him through the faith of the operation of God who hath raised Him from the dead." From all this, it is plain that baptism is a metaphor, not only of the death, burial and resurrection of the Lord Jesus Christ, but also of the burial and resurrection of our own bodies. Baptism is also spoken of as the answer of a good conscience towards God.—Peter 1: 3, 4. In its observ-

ance we profess to be at peace with God—to have our conscience void of offence, both toward God and man. Again baptism is a pledge of our allegiance and fidelity to Jesus Christ: Believers are the property of Him—they belong to Him. They are His by purchase—He has bought them. "What, know ye not, that ye are not your own? for ye are bought with a price."—1 Cor. 6: 19, 20. In our baptism we acknowledge the right of Jesus Christ in us, and convey ourselves to Him as His property. When a piece of property is sold and the price paid, the purchaser is entitled to a bill of sale, or a deed conveying the right and title of the property to him. The believer executes such a deed when he is baptized. He then publicly declares that he, by purchase, belongs to Jesus Christ, and surrenders himself to his rightful owner. Believers are the servants of Christ, under the Mosaic dispensation, when a person purchased a Hebrew servant, it was the custom for the servant to have his ear bored, in token of his subjection and fidelity to his master.—Ex. 21; 6. In our baptism, we acknowledge Christ as our master; we pledge ourselves as his obedient and faithful servants.

Again. Believers are the subjects of Christ. He is their sovereign ruler. When a foreigner emigrates to this country, and proposes to live under our government and laws, he must first take the oath of allegiance before he is entitled to citizenship. His oath does not change his character but it changes his relationship, and entitles him to privileges which otherwise he could not enjoy. So in our Baptism, it is our oath of allegiance to Jesus Christ, as Head of the church, King in Zion, spiritual Lord and ruler in the new creation. When a sinner is renewed by grace, and made nigh by the blood of Christ, it is expected and required that he come out from among the world and be separate; and to make it manifest by taking the oath of loyalty to Christ. This is done in baptism. By it we become visibly the subjects of Christ's Kingdom. Clearly this is the design of baptism it is a solemn pledge of our attachments. Our allegiance, our fidelity to Jesus Christ, as our owner, our master, our husband and our sovereign. Baptism as we have seen all along, is declarative and emblematic. We are born of water, to declare the fact that we have been born of the spirit. Our bodies are washed in the water of baptism, to signify that our souls are washed and cleansed in the blood of Christ. Our sins are said to be remitted in baptism. Because in that act we declare our reliance for pardon upon the atoning merits of the son of God. We are buried in the water of baptism, and raised again from the water to signify that whilst our bodies are to die, they are nevertheless to rise again, that though they may be laid in the grave they will nevertheless be raised out of the grave,

Again. Our baptism is not the ground of our hope, not by any means, but it is a most beautiful and impressive representation of the true, and only ground of Hope, which is the death and resurrection of the Lord Jesus Christ. I think Brethren I have exhibited the scriptural view of the design of baptism, it is a formal and practical profession of the christian religion. That is to say, it is an acknowledgment of our sinfulness, a declaration of faith, a profession of our repentance, a pledge of our obedience, an expression of our hope. In attending to the ordinance of baptism, it is important that it be so observed as that its designs shall be answered, its entire significancy be preserved, its full meaning be clearly and exact-

ly set forth. As well neglect it altogether, as to change its form or apply it to those to whom it does not properly belong, or in any way pervert its design. The design of the ordinance is not answered, when it is applied to an infant child, for the simple reason that infants are incapable of making the profession which baptism supposes; how can an infant believe, how can they walk in newness of life, how can they repent and exercise faith in the Lord Jesus Christ? These are things they have not, and cannot perform. Baptism is described as being the answer of a good conscience towards God. Is it so to an infant child? to them it is neither the answer of a good, nor an evil conscience, their consciences have nothing to do with it. Its designs is not answered when the rite is applied to unconverted persons, whether infants or adults. Only such as give evidence of having embraced the gospel are fit subjects for baptism.

STATE OF THE CHURCHES.

CHURCHES.	POST OFFICE	SUPPLIES.	CLERKS.	Sab. of Preaching	DELEGATES' NAMES.	Baptized.	Rec'd by Letter.	Dis. by Letter.	Restored.	Excluded.	Dead.	Total Number	Contrib. for Min.
Sandy Run,	Mooresboro',	J. S. Ezell,	W. B. Lovelace	3	G. W. ROLLINS, A. A. McSWAIN, W. B. Stroud, R. H. McBrayer. B. B. Harriss	3	4	26	..	1	2	238	$ 3 00
Zion,	Shelby,	R. Poston,	A. J. Erwin,	1	R. POSTON, D. Poston, A. C. Irwin (licen.), J. D. Wethers, A. J Irwin.	2	5	3	..	4	2	206	2 20
Zoar,	Shelby,	L. C. Ezell,	E. C. Wilson	3	J. Hogue, P. B. Wilson, S. H. Elliott. [lace.	8	3	3	..	5	2	186	2 90
Double Springs,	Camp Call,	T. Dickson,	A. Green,	2	J H YARBORO, D D Suttle, B Blanton, E J Love-	..	3	2	..	1	1	165	2 00
New Bethel,	Gardner's Ford,	R. Poston,	R. T. Hord,	3	P. R. ELAM, R. T. Hord, W. A. Thompson.	..	1	8	..	5	..	137	2 35
Pleasant Hill,	Shelby,	R. P. Logan,	J. A. Roberts,	1	R. P. LOGAN, J. A. Roberts·	..	5	7	..	4	1	113	1 50
Mt. Vernon,	Seagle's Store,	T. Mullenack,	Wm. Hull,		Joshua Penalton, D. Knipe.	9	..	..	..	3	1	58	75
Corinth,	North Brook,												
Big Springs,	Duncan's Creek	G. W. Rollins,	S. C. Gettys,	2	R. Price, J. C. Lattimore.	9	1	4	1	..	1	89	1 50
Bethlehem,	White Plains,	P. R. Elam,	G. Henderson,	2	J. Barber, T. W. Harman, W. Herndon.	2	..	6	..	2	6	111	2 25
Olivet,	CatawbaStation	No Pastor.	J. Sands,		Letter. No representative.	1	1	..	..	..	1	40	1 45
Concord,	Webb's Ford,	G. M. Webb,	J. M. Toms,	1	G. M. WEBB, W. Harrill (licen), J M Toms.	16	4	15	1	..	..	120	1 15
Thessalonica,	Jacob's Fork,	E. Allison,	J. J. Hicks,	3	J. J. Hicks, J. J. Sigman.	6	1	5	..	..	2	62	2 10
Lincolnton,	Lincolnton,	W. Hill,	J. A. Parker,	1	J. A. Parker, H. P. Crawford.	1	..	..	..	..	..	12	2 25
Bethel (Iredell),	Statesville,	F. H. Jones,	T. B. Lemuel,	2	D. Setzer, C. Clark.	11	6	15	..	1	1	100	1 75
Bethel (Ruth.),	Mooresboro',	T. J. Campbell,	E. D. Hawkins,	2	D. PANNEL, P. Fortune.	8	8	2	1	..	..	64	1 00
Mt. Sinai,	Stice's Shoals,	L. H. McSwain,	J. Randal,		L. H. MCSWAIN, J. Harrill.	..	..	..	..	3	..	50	1 00
Mt. Pleasant,	Nicholsonville,	L. C. Ezell,	J. D. Simmons,	2	T. D. Scruggs, E. Scruggs, J. D. Simmons.	19	..	5	..	1	1	117	1 60
Beaver Dam,	Shelby,	" "	J. T. Harrill,	4	W. MCSWAIN, M. PANNEL, B. Hamrick.	7	21	..	..	1	1	151	2 00
Wall's,	Oak Spring,	W. McSwain,	J. Smart,	4	J. Robbins, J. S. Bridgers, Wm. Holland.	20	11	6	..	..	..	116	1 30
Sandy Plains,	Camp Call,	M. C. Barnett,	J. B. Walker,	3	Joseph. P. Green, I. Whiteside.	..	3	..	..	..	1	101	1 50
High Shoals,	Mooresboro',	G. M. Webb,	J. P. Burgess,	4	W. Dobbins, J. M. Goode. J. P. Burgess.	18	9	2	..	..	1	119	I 20
Mt. Paran,	New House,	A. A. McSwain,	J. Sepoch,	3	Peter Sepoch, J. Sepoch, P. Harmon.	..	4	7	..	6	..	100	1 55
Mt. Harmony,	Logan's Store,	Wm. McSwain,	W.T. Robertson	1	C. Yelton, W. T. Roberts, W. J. Toney.	21	2	6	..	..	..	125	1 50
Boiling Springs	Nicholsonville,	L. C. Ezell,	G. G. Holland,	1	A. Hamrick, J. Hamrick, J. Pruitt.	12	2	9	..	1	3	133	1 50
				48	Ordained Ministers in Small Capitals.	173	94	111	3	38	27	2713	$40 50

MINUTES

OF THE

NINETEENTH ANNUAL SESSION

OF THE

KING'S MOUNTAIN BAPTIST

ASSOCIATION,

HELD WITH THE HIGH SHOAL CHURCH,

RUTHERFORD COUNTY, NORTH CAROLINA,

EMBRACING THE 23RD, 24TH, 25TH AND 26TH SEPTEMBER, 1870.

RUTHERFORD, N. C.: "STAR" PRINT,
1870.

PROCEEDINGS.

FRIDAY, Sept. 23rd, 1870.

The Association met according to adjournment. The introductory sermon was delivered by Elder R. P. Logan, from Mark, 4th–24th. Prayer by Elder C. B. Justice. A recess of thirty minutes was then given for refreshment after which the delegates convened in the Meeting House. Prayer by Elder G. W. Rollins.

Elder G. W. Rollins, former Moderator in the chair, appointed J. A. Roberts and B. H. Bridges reading clerks. A call was then made upon the Churches for their Representation and Statistics which was communicated by letters and Minuted by the Clerk.

On motion, a call was made for newly constituted Churches, also for Churches from other Associations to join this body; none presented.

Elected G. W. Rollins, Moderator and Elder G. M. Webb, Clerk. Called for Correspondence from sister Associations, and received from the Broad River, none. From the Green River a package of Minutes, and Elders J. C. Grayson, C. B. Justice, T. B. Justice and L. R. Rollins. From Catawba River, none. From the York Association, none.

An invitation was given to visiting ministers, not delegates nor messengers, which was accepted by Elders Wade Hill, L. C. Ezell and A. A. McMahan.

On motion, appointed Elder W. McSwain, D. Setzer, E. J. Lovelace with the Monderator and Clerk, a Committee to arrange business for the Association.

Appointed W. B. Stroud, H. Harrill and J. J. Hicks with the Deacons of this Church a Committee on religious exercises during the Session.

On motion, adjourned until 10 o'clock, to-morrow. Prayer by Elder J. C. Grayson.

SATURDAY MORNING, 10 O'Clock.

The Association met, Prayer by Elder J. K. Howell.

1st. Called the roll and marked absentees.

2nd. Read proceedings of Friday, which were approved.

On motion, invited Bro. J. H. Mills, Editor of the "*Biblical Recorder*," to a seat with us which was accepted.

The committee of arrangements reported, report received and committee discharged. Read rules of Decorum and Abstract of Principles. The Chair then appointed the following committees.

On finance B. Blanton, J. Smart and B. H. Bridges.

On Union Meetings, J. A. Roberts, A. A. McSwain and D. Setzer.

On Sabbath Schools, J. K. Howell, E. J. Lovelace and J. J. Hicks.

On Periodicals, J. H. Yarboro, J. C. Lattimore and R. McBrayer.

On Missions, T. B. Justice, R. Poston and L. McSwain.

On Temperance, A. A. McSwain, S. A. Wilson and W. B. Stroud.

On Obituarys, D. Suttles, M. Pannel and P. D. Patterson.

On Petitions and Queries, R. P. Logan, G. M. Webb and J. C. Lattimore.

On motion, appointed persons to write to sister Associations and Messengers to bear them; to the Broad River, Elder R. Poston to write, Elders G. M. Webb, R. Poston, A. A. McSwain, R. P. Logan and brethren, R. W. Gardner, E. J. Lovelace and B. H. Bridges Messengers.

To the Green River, Elder J. H. Yarboro to write, Elders G. W. Rollins and J. H. Yarboro Messengers.

Appointed by ballot a person to write a circular letter, which resulted finally in the choice of J. H. Yarboro.

Dismissed an hour for refreshment.

Met again in the house and elected Elder G. M. Webb to preach the next introductory sermon.

Elected persons to preach on Sabbath, Elder T. B. Justice to preach at 10 o'clock. Elder J. C. Grayson to preach a missionary sermon at 11 o'clock, Elder W. Hill and J. K. Howell, to preach in the afternoon. It was agreed that after the missionary sermon a collection should be taken up for State and Foreign Missions.

Then called for reports of committees, which the committee on Periodicals reported as follows:

REPORT ON PERIODICALS.

The committee thinks that the *Biblical Recorder* should be taken and read by every Baptist in the State; we regard it as the organ of our denomination, it is a firm supporter of Baptist doctrines and principles, it brings us into intimate connection with good men whose faces we have never seen, from its columns we gather instructions and counsel which have been the result of the experience of the entire denomination. We regard it as worthy the support and patronage of every Baptist. We therefore hope that our pastors and brethren generally will make a vigorous effort to extend its circulation. We also think that *Kind Words* is a most admirable little sheet for children and Sunday Schools and would be happy to see it introduced into every family and Sunday School.

Respectfully submitted.

J. H. YARBORO, Chr'm.

G. M. Webb, J. C. Lattimore and J. A. Roberts were appointed to solicit subscriptions for the *Biblical Recorder*.

The committee on Union Meetings report, that the next Union Meeting, will be held with Pleasant Hill Church, 5 miles South east of Shelby, commencing on Friday before the 2nd Sabbath in August 1871. Appointed Elders G. M. Webb, A. A. McSwain, W.

McSwain, and R. Posten to attend said Meeting.

The committee on Finance report $33.55 in currency and 90 cents in specie as sent up from the different Churches for printing Minutes.

On motion agreed to meet at 9 o'clock on Sabbath Morning to hear a Lecture from T. B. Justice.

Adjourned until 9 o'clock, Monday Morning, prayer by Elder J. C. Grayson.

SABBATH MORNING, 9 O'clock.

Met in the house, hymn, "Jesus lover of my soul," prayer by Elder J. K Howell, Elder T. B. Justice made a very impressive and interesting Lecture. 10 o'clock, gathered at the stand for preaching. The stand was occupied first by Elder T. B. Justice, text: "The way of the transgresser is hard." Followed by Elder J. C. Grayson, text: "And this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations then shall the end come."

After which a collection was taken up amounting to $25.00.

Dismissed an hour for dinner.

Met again at the stand which was occupied by Elder W. Hill, services closed by Elder J. K. Howell.

We hope that great good may result from the labors of the day.

MONDAY MORNING, 9 O'clock.

The Association met, prayer by Elder R. Poston.

1st. Called the Roll.

2nd. Read proceedings of Saturday and Sabbath, approved.

3rd. The Committee on Missions reported as follows:

Your committee on Missions beg leave to report, that they are profoundly impressed with the necessity of renewed and enlarged efforts in this department of christian labor. That notwithstanding much has been done, yet much remains to be done. We have great reason to rejoice that God has signally blessed the efforts of our denomination heretofore put forth in the dissemination of knowledge. That he has convicted and converted thousands of souls under the ministry of your appointees, or those appointed by your boards or otherwise. Our obligation to labor in this department will not cease until the last sheep shall be brought into the fold of Christ. The fields are now white to harvest, and are found in parts of the territory occupied by your Association, as well as in other parts of the State in which we live, in the foreign fields now partially cultivated and others yet to be occupied. We believe that with a little general effort, the glorious gospel of the blessed God might be preached in all the world. Your Association has a membership of 2825. If each member would contribute but 15 cents, it would give $141.15 for Missions in your own bounds, and a like amount for both State and Foreign Missions. Although the amount mentioned is small, yet we shall be pleased if even this is done during the ensuing Associational year.

T. B. JUSTICE, Ch'm.

Report adopted.

After the adoption of the above report, pledges were made by the following brethren for the purpose of sustaining a Missionary

in the bounds of the Association, to-wit:

Elder G. M. Webb $15, for his Churches; J. C. Lattimore $5, for Big Spring Church; G. W. Rollins $15, for his Churches; A. A. McSwain $8, for Boiling Spring Church; E. J. Lovelace, $5 for Double Spring Church; R. C. Gladden, $5 for Bethlehem; A. S. Harrill, $4 for Bethel Church; J. K. Howell, $22.80 for his Churches; R. W. Gardner, $5 for New Bethel Church; P. D. Wilson, $10 for Zoar; N. S. Harrill, $3; J. Smart, $1; A. Earles, $5.20; delegates from Zion, $5; Jno. H. Harrill, $3; J. M. Hamrick, $5 for Mount Pleasant.

Total amount $117.00.

Then on motion appointed J. A. Roberts, E. J. Lovelace and J. C. Lattimore, a Missionary board for this Association, whose business it is to employ Missionaries to labor in our bounds.

On motion agreed to appropriate half the collection taken up on Sabbath to our own field.

REPORT ON TEMPERANCE.

Your committee on temperance submit the following report:

With feelings of great solicitude and the strongest desires we had hoped to see the noble cause of temperance progress to a state of perfection in purity. For it always has been and it is with feelings of the deepest distress that we have, and do look upon the evil effects of intemperance upon our redeemers cause on account of its poluting stain left upon the christian character of those tampering with the pernicious stuff. And they not only causing women and children to suffer by their evil deeds; but a better and more lovely one is made to suffer, in robbing God of the obedience due to him. But we are glad to say by the firm and decided stand taken by many ministers and brethren, and by their faithful labors in the temperance cause much has been, and is likely to be accomplished in that great work, and that christian purity exists, and we believe will exist, to a greater extent in the church of Christ. And when a firm and decided stand is taken by every minister and every member, and they faithfully labor to put down the evil practices of intemperance, and its leading causes, we believe that intemperate creatures and intemperate makers will see their evils and turn away from them, and total abstinence will prevail in its purity everywhere. We have with care considered the evils attending the baneful practice of intemperate habits, and as the church of Christ is the most efficient organization engaged in its suppression, and can alone give an effective check to evils; we therefore recommend that the churches composing this Association use their best efforts to stay its progress (namely intemperance.)

A. A. McSWAIN, Ch'm.

REPORT ON OBITUARIES.

Your Committee on Obituaries submit the following report:

With grateful hearts we acknowledge the goodness of God in preserving the lives of so many of us, and more especially in preserving the lives of all our brethren in the ministry during the

past associational year. While we recognize God's great goodness and mercy towards us we have sorrow for some of our brethren who are no more. We sympathise with those churches who report to us the death of some of their members.

D. D. SETTLE, Ch'm.

REPORT ON SABBATH SCHOOLS.

Your Committee on Sunday Schools submit the following:

There ought to be a Sunday School in every church in our bounds.

1st. Because we are commanded, Eph. 6th: 4th, to "bring up our children in the nurture and admonition of the Lord." The Sunday School properly managed is one of the best means to help us in this commanded and all important duty.

2nd. Because we are commanded to "teach all nations," Mat. 28th: 19th; and certainly our children, for Moses commanded it, Deut. 4th: 9th; and we are told Gen. 18th: 18th–19th, that all nations should be blessed in Abraham because he taught his children and household the commands of the Lord. What better place to teach our children than the Sunday School, to fill their minds with religious truths while they are young and tender and keep out many errows that they may be able to carry out the command? Prov. 4th: 23rd, "Keep thy heart with all diligence; for out of it are the issues of life."

3rd. Because we are taught Eph. 5th chapter, as errows increase and darkness takes hold of the people, we must bestir ourselves to dispel them. Where can we labor more successfully than in the Sunday School. Here is a field in which all can work. And if we are taught Mat. 5th: 15, it is a waste of material to light a candle and put it under a bushel; so we ought to know it would be a waste of grace for the Lord to light or enlighten us and we give no light to the world. "Men do not light a candle and put it under a bushel," neither does the Lord suffer his people to hide themselves in darkness.

Out of 25 churches we have 6 schools; out of 2823 members we have 48 teachers; out of between two and three thousand children in our bounds, about three hundred are being taught. Arise shine, for thy light is come.

Respectfully submitted,

J. K. HOWELL, Ch'm.

The committee on petitions and queries reports in favor of meeting next year with the Bethel Church, Iredell County, N. C., at the usual time.

On motion, the clerk is ordered to publish the Constitution, Rules of Decorum and Abstract of Principles, with the Minutes.

A resolution of thanks for hospitality was adopted.

The clerk is allowed $10.00, and ordered to have printed as many Minutes as the money on hand will pay for.

On motion read and approved letters to Sister Associations. The Clerk read the proceedings of the present session which are approved. The body having gone through with the business of the

session adjourned to meet with Bethel Church, Iredell County, N. C., on Friday before the 3rd Sabbath, in September 1871.

Prayer by Elder J. K. Howell,
Benediction by the Moderator.

G. W. ROLLINS, *Moderator.*
G. M. WEBB, *Clerk.*

Constitution of the King's Mountain Baptist Association.

We, the united Baptist churches of Jesus Christ, located partly in the States of North Carolina and South Carolina, having all been immersed upon a profession of our faith in Christ, propose to maintain the order and rules of an Association, according to the following plan:

Article 1st. This Association shall be known by the name of the King's Mountain Association.

2nd. This Association shall be composed of such members as shall be chosen and recommended by the churches in union.

3rd. Other churches may become members of this Association by their delegates presenting certificates of their appointment, provided on examination they be found orthodox.

4th. The Association shall organize by electing a Moderator and Clerk, who shall hold their appointments until another election unless displaced by the body.

5th. This Association, as an act of christian courtesy, may invite ministers of our denomination to seats with us in council.

6th. This Association when convened shall be governed by a regular and proper decorum, which they are authorized to form themselves.

7th. This Association hath an inalienable right to judge what churches shall be admitted into its confederacy.

8th. The Association thus formed shall be regarded by us only in the light of an advisory council with no coercive power "to lord it over God's heritage."

9th. This Associaton shall have power to withdraw from any church in its connexion that shall hold corrupt doctrines or indulge in sinful or vicious practices.

10th. Every church in union having a membership not exceeding 50 in number, shall be entitled to a representation of two delegates, and one additional delegate for every increase of 50 over that number.

11th. The primary object of this Association shall be to "strive for the unity of the Spirit in the bonds of peace" amongst the churches; the employment of domestic missionaries, and to keep up the statistical accounts of the churches in its connexion. And finally to concentrate our efforts for the advancements of the Re-

deemer's kingdom on earth, and for the deposition of the works of darkness.

12th. None but the members of this body shall be allowed a vote in its counsels, and a majority shall decide in disposing of and settling all business that may constitutionally come before them.

13th. This Associaton in all cases disclaims the rights in its associate capacity, to settle church difficulties; but when a division occurs, and two parties equally claim to the church, and represent themselves by letter and delegates, this Association shall have the right of decide at the first, or some future meeting of its body thereafter, which party shall be recognized as the constitutional church, and entitled to a seat in its corucil.

14. The Minutes of the Association shall be read each day, and corrected, if need be, by the body; and when the business shall be gone through with, signed by the Moderator and Clerk before the Association rises.

15th. Any Article of this Constitution may be altered or amended at any annual meeting, by a majority of two-thirds of the delegates present voting for the same.

Rules of Decorum.

1. The Association shall be opened and closed by prayer.

2. The Moderator shall be deemed a judge of order, and shall have a right to call to order at any time: also it shall be his duty to see that the Rules of Decorum are attended to: to take the opinion of the Association on all questions properly brought before the body.

3. Any member not satified with his decision on any point of order, may apeal to the Association on the same day the decision is made, but at no other time.

4. It shall be the duty of the Clerk to keep a regular record of the transactions of the Association.

5. But one person shall speak at a time, and he shall rise to his feet and obtain leave of the Moderator, and when he has done speaking he shall sit down, and shall not speak more than twice on the same question, nor more than twenty minutes at one time, unless he obtain leave of the Association.

6. The Moderator, when addressed for leave of speech, shall singnify the same by naming of them or otherwsse.

7. No member shall be interrupted while speaking, unless he depart from the subjct on hand, or use words of personal reflection; or with a view of calling to order fo some particular purpose. Any motion made and seconded, shall come under the consideration of the Association, except withdrawn by him who made it.

8. Every case taken up by the Association, shall be first decided upon, before another is offered.

9. When any thing is taken up by the Association, after allowing time for the debate, the Moderator shall put the question; and those in favor of the thing proposed shall rise to their feet, and those opposed to it keep their seats: the Moderator shall procure the decision before the standers take their seats.

10. No person shall depart the service of the Association without leave.

11. The appellation of brother shall be used in our address to each other.

12. The names of the members shall be called as often a necessary.

13. No member shall be indulged in any practice that has a

tendency to interrupt in the time of a public speech, or any other practice that would dishonor the Association.

14. The Moderator shall be entitled to the same privilege of speech as any other member, provided he appoints some other member to his seat while he is speaking, but shall not vote unless the Association be equally divided; then he shall give the casting vote.

15. Any person breaking these Rules of Decorum, shall be reproved at the discretion of the Association, but only on the day the breach is made.

Abstract of Principles.

1. We believe in one only true and living God, the Father, Son and Holy Ghost, three in one.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only true rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impoteney to recover himself from the fallen state he is in by nature, by his own free will and holiness.

5. We believe in the doctrine of *Election*, through sanctification of the Spirit, and belief of the truth.

6. We believe that sinners are justified in the sight of God, only by the merits of Jesus Christ.

7. We believe the Saints shall persevere in grace, and not finally fall away.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects; and conscientiously do believe the true mode is immersion.

9. We believe in in the resurrection of the dead, and general judgment.

10. We believe that the joys of the righteous, and the punishment of the wicked will be eternal.

11. We believe that no minister has a right to the administration of the ordinances, only such as has been called of God, as was Aaron, and regularly baptized and approved of by the Church, and come under the imposition of hands by the Presbytery.

12. We believe that none but believers have a right to the ordinances of Baptism and the Lord's Supper.

STATISTICAL TABLE.

Churches.	Post Offices.	Pastors Names.	Church Clerks.	Sabbath of Worship.	Delegates Names.	Baptised.	Received by Letter.	Restored.	Dismissed by Letter.	Excluded.	Dead.	Total.	Contribution for Minutes.
Sandy Run,	Mooresboro,	G. W. Rollins,	W. B. Lovelace,	3	G W Rollins, B B Harris, W B Stroud, R	25	3	1	18	4	4	243	$3 00
Zion,	Shelby,	L. C. Ezell,	A. J. Erwin,	1	McBrayer, R H McBrayer, R Poston, D		1		12	3	1	191	2 50
Zoar,	Shelby,	L. C. Ezell,	R. C. Wilson,	3	Poston, J D Withers, P D Wilson, J T		1		1	1		179	80
Double Springs,	Camp Call,	T. Dixon,	W. W. Bridges,	2	Covington, J H Yarboro, E J. Lovelace,			11		2		152	2 00
New Bethel,	Gardner's Ford,	T. Dixon,	R. T. Hard,	3	D D Suttle, B Blanton, R W Gardner, W	10	6	7	3	1		162	2 30
Pleasant Hill,	Shelby,	G. M. Webb,	J. A. Roberts,	2	B McCall, R P Logan, J A Roberts, S A	5	2	1	16	1	1	157	2 25
Mount Vernon,	Seegle's Store,	T Mullenax.	P. R. Letherman,	4	Wilson, W M Pennelton, P R Letherman.		1		3	1	1	56	45
Corinth,	North Brook,	J. F. Letherman,	A. L. Johnson,	1	Not represented,				2	1	2	30	50
Big Springs,	Duncan's Creek,	G. W. Rollins,	S. C. Gettis,	2	J C Lattimore, W Withrow,		1		6	1	2	81	1 50
Bethlehem,	White Plains,	P. R. Elam,	J. Herndon,	2	P D Paterson, R C Gladden, D Locky.		1		6	3		103	1 65
Olivet,	Catawba Station,				Not represented,							40	1 00
Concord,	Webb's Ford,	G. W. Rollins,	J. M. Tans,	1	G M Webb, Wm Harrill, H Harrill,		3		8	2		112	85
Thesalanica,	Jacob's Fork,	J. K Howell,	J. J. Hicks,	3	J J Hicks,				5		1	56	1 50
Lincolnton,	Lincolnton,	W. Hill.			Not represented,							25	1 50
Bethel, (Iredell,)	Statesville,	J. K. Howell,	T. B. Lemly,	2	J K Howel, D Setzer,		2		5			92	1 95
Bethel, (Rutherford,)	Mooresboro,	T. J. Campbell,	E. D. Hawkins,	1	A S Harrill,		5		1		1	68	1 00
Mount Sinai,	Stice's Shoals,	L. H. McSwain,	S. Wilkie,	3	G H McSwain, J Harrill,				1	2	1	42	75
Mount Pleasant,	Mooresboro,	L. C. Ezell,	J. D. Simmons,	1	J M Hamrick, R Scruggs, J Mathenia,	2	11		7		1	122	1 45
Beaver Dam,	Shelby,	L. C. Ezell,	J. P. Harrill,	4	W McSwain, M Pannel, N S Harrill,	4	1		5	1		157	1 55
Wall's,	Oak Springs,	W. McSwain,	J. Smart,	4	J Smart, Wm Holland,	9	5		5	2		122	55
Sandy Plains,	Camp Call,	G. M. Webb,	J. B. Walker,	3	J P Green, E M Sweezy, J L Padgett,	30	7		2			132	2 00
High Shoals,	Mooresboro,	G. M. Webb,	J. P. Burgess,	4	N Dobbins, J M Goode, J A Whitaker,	1	4		4	1	1	118	85
Mount Paron,	New House,	P. R. Elam,	J. Lepock,	3	A Earles, E R Sepoch, G H Martin.	24	2		20			109	2 00
Mount Harmony,	Oak Springs,	W. McSwain,	M. E. Narvell.	1	B W Toney, M E Norvill, [J Hamrick	1	4		7	1	2	121	1 00
Boiling Springs,	Nicholasville,	A. A. McSwain,	J. G. Haland,	1	A A McSwain, A Hamrick, B H Bridges	34	6		13	2	1	157	2 00
						203	73	20	144	34	19	2823	35 40

1871

MINUTES

OF THE

Twentieth Anniversary Meeting,

OF THE

King's Mountain Baptist Association,

Held with Bethel Church,

IREDELL COUNTY, N. C.,

Friday, September 22d, 1871,

AND DAYS FOLLOWING.

PRINTED AT WESTERN VINDICATOR OFFICE, RUTHERFORDTON, N. C.

1871.

Abstract of Principles.

1. We believe in one only true and living God, the Father, Son and Holy Ghost, three in one.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only true rule of faith and practice.

3. We believe in the doctrine of original sin.

4. We believe in man's impotency to recover himself from the fallen state he is in by nature, by his own free will and holiness.

5. We believe in the doctrine of *Election*, through sanctification of the Spirit, and belief of the truth.

6. We believe that sinners are justified in the sight of God, only by the merits of Jesus Christ.

7. We believe the Saints shall persevere in grace, and not finally fall away.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers who have been immersed upon a profession of faith, are the only proper subjects for the Lord's table.

9. We believe in the resurrection of the dead, and general judgment.

10. We believe that the joys of the righteous, and the punishment of the wicked will be eternal.

11. We believe that no minister has a right to the administration of the ordinances, only such as has been called of God, as was Aaron, and regularly baptized and approved of by the Church, and come under the imposition of hands by the Presbytery.

MINUTES.

FRIDAY, SEPTEMBER 22nd, 1872.

THE ASSOCIATION met, according to adjournment, with the Church at *Bethel*, Iredell County, N. C. The introductory sermon was preached by Elder G. M. WEBB, Text: 1st Thess., 5 : 6 : "Let us not sleep, &c." Prayer by Elder T. DIXON. Intermission of thirty minutes for refreshments.

The ASSOCIATION was called to order by Elder J. K. HOWELL, Moderator, *pro tem.* A. A. McSWAIN and J. R. LOGAN were appointed Reading Clerks. The Church letters and the names of the delegates enrolled.

The Churches at Capernaum, Shelby, and New Prospect, having received letters of dismission from the Broad River Association, S. C., were at their own request, received as members of this body.

Elder T. DIXON was elected Moderator. Elder G. M. WEBB was re-elected Clerk.

The Minutes of the last sesion were adopted as the rules of business for the evening.

Correspondents from Sister Associations were welcomed as follows: *Broad River*, T. Dixon and J. L. Ledford; *Catawba River*, I. S. Bridges, E. Allison and G. J. Wilkie.

The following were welcomed as visiting Ministers: J. B. Marsh, G. W. Green, S. Head, and J. D. Huffham.

J. K. Howell, J. R. Logan, and J. C. Lattimore, with the Moderator and Clerk, were appointed a committee on order of business.

J. J. Hicks, D. D. Suttle, and A. Beam, with the Pastor and Deacons of the Church, were appointed a committee on religious exercises.

On motion adjourned to 10 o'clock, A. M., to-morrow.

Prayer by A. A. McSwain.

SATURDAY MORNING, SEP. 23d.

Prayer by J. K. Howell. The roll was called. The committee on order of business reported. The report was received and the committee discharged.

The constitution, rules of decorum and abstracts of principles were read. The 8th article of the abstract of principles was changed as follows:

"We believe that baptism and the Lord's Supper are ordinances of Jesus Christ; and that true believers who have bee n immersed upon a profession of faith are the only proper subjects for the Lord's table."

The 12th article of the abstract of principles was stricken out.

The following Committees were appointed: On finance, J. Setzer, J. J. Sigman and J. L. Ledford; on union meetings, M. D. Padgett D. Poston and John Pruitt; on Sabbath-schools, A. A. McS wain, Thomas Kendrick and W. B. Stroud; on periodicals, J. K. Howell, D. D. Little and John Anthony; on missions, J. D. Huf ham, J. R. Logan and J. C. Lattimore; on temperance, J. J. Hicks, J. M. Toms, and E. M. Sweezy; on obituaries, L. R. Rollins, W. D. Wiseman

and W. B. McCall; on state of religion, J. R. Logan, Lawson Harrill and T. J. Dixon.

The report of the missionary board was read.

Report of Missionary Boards.

Received from the churches and individuals	$129.
Paid G. M. Webb, G. W. Rollins and J. K. Howell	$96.
On hand	$33.

E. J. LOVELACE, *Chairman.*

The report was adopted.

Messengers to sister Associations were appointed as follows:

Broad river, A. A. McSwain, G. M. Webb, Z. M. McKinney, J. C. Hoyle, W. D. Wiseman, L. R. Rollins and N. B. Cobb, A. A. McSwain to write the letter; Green river, N. B Cobb, T. Dixon, G. M. Webb, W. Hill, G. W. Rollins, L. R. Rollins, J. M. Toms, M. D. Padgett and W. W. Green, G. M. Webb to write the letter; Catawba river, J. K. Howell and J. J. Hicks, J. K. Howell to write the letter.

The circular letter was called for. None has been sent up.

The Association adjourned to hear a sermon by Elder J. B. Marsh, Text: "I will hear what God the Lord will speak, &c.," Ps. 85: 8. Intermission forty-five minutes.

AFTERNOON SESSION.

A. A. McSwain was appointed to write Circular Letter for next year. Subject—Systematic beneficence.

J. K. Howell was appointed to preach the Introductory Sermon at next session.

J. D. Hufham was appointed to preach the Missionary Sermon at 11 o'clock A. M.. on Sunday. G. M. Webb and T. Dixon were also elected to preach on same day.

The Report on Sabbath Schools was read.

Report on Sabbath Schools.

We are happy to receive cheering reports from some of the churches. They are taking a deep interest in Sabbath Schools, and we believe great good has resulted from their efforts. Some of the churches have no Sabbath Schools. We therefore urge the importance of this great work, and recommend that every Church enter into it.

A. A. McSWAIN, *Chairman.*

The Report was adopted.

The committee on Union meetings recommended that the next meeting be held with the Church at Zion on Friday before the 5th Sunday in August. G. M. Webb, T. Dixon, J. K. Howell, A. A. McSwain, G. W. Rollins, and R. Poston were appointed to attend.

The Report on Periodicals was read.

Report on Periodicals.

Your committee are of the opinion that the interests of our denomination in the State require a Baptist paper, and that the interests of the Sunday School cause require a Child's paper. These requirements are met in the Biblical Recorder, published in Raleigh, N. C., and by Kind Words, published in Memphis, Tenn.

J. K. HOWELL, *Chairman.*

Pending the motion to adopt the Report, thirty-five subscribers to the Biblical Recorder, were secured.

The report of the Committee on Missions was read.

Report on Missions.

I. State Missions.—There is much spiritual destitution within the limits of our own State. In some sections, the Gospel, as we understand it, is not preached. In some counties there are no Baptist preachers. In others there are but few Churches. It is our duty to supply this destitution as far as we can.

The Baptist State Convention has been endeavoring to do this work and the efforts have been blessed. During the present year they have had ten Missionaries in the field; they now have eight. Thro' the labors of these missionaries, many destitute places have had the gospel preached unto them; more than one hundred persons have been baptized, and one church has been organized. One new house of worship has been commenced and efforts are making to build four others at important points. Many places are asking for help, and the number of laborers could be doubled if the means to sustain them were on hand. The Executive Committeee have done something within our Associational limits. For particulars you are referred to their report. We recommend that our Churches extend to the Convention a hearty and active co-operation in this Home Mission work

II. Foreign Missions.—Never before have Southern Baptists found so much to encourage them in their foreign missionary work. Their missions in China are enlarging; they now have in that great empire twelve Stations and out-stations, with thirty laborers; twelve of these are from this country, and eighteen are natives. Seven Churches have been formed in connection with which more than three hundred have been baptized. The African mission has been resumed with ten stations and twelve workers. Our European mission is wonderfully progressive. In less than a year we have put eight or ten evangelists and colporteurs at work in Italy. In Rome a Baptist church has been formed and forty-five have been baptized. A school has been opened for the improvement of native preachers. Thirty thousand copies of portions of God's Word have been distributed. On the banks of the Adriatic sea a church, heretofore holding the truth excepting in regard to the ordinances, has become Baptist and now has seventy-five members. Calls are made for Baptist workers in different parts of Italy. Surely there is ample encouragement for every one to press forward with fresh energy and hope in this great work.

Pending the motion to adopt the Report, Sixteen dollars and Seventy-five cents were handed in from the church at Shelby for State missions.

The Committe on Finance reported contributions to the amount of Thirty-nine dollars and forty-three cents ($39 43.) for printing Minutes.

SABBATH.

At 9 o'clock, A. M., a Sabbath School meeting was addressed by S. Head and J. D. Hufham. At 10 o'clock Elder G. M. Webb preached at the stand. Subject—Unbelief. At 11 o'clock the Missionary sermon was preached according to appointment. Collection $24 85, for State missions. Intermission of one hour. Elder T. Dixon then preached at the stand on the Nature and Power of Prayer, and closed the exercises of the day.

MONDAY, 9 o'clock, A. M.

Prayer by Rev. J. D. Hufham. The Committee on Obituaries submitted their report.

REPORT ON OBITUARIES.

We notice in the statistics of our Churches that eighteen members have died during the year. Among them is Brother Samuel Harrill of Concord Church, who departed this life in his 99th year, having been a consistent member of the Church for more than fifty years, and having filled the office of Deacon a large part of that time. He went down to the grave much esteemed by all who knew him. While we lament the loss of these departed ones, we bless God that so many of us have been spared to meet in our annual gathering.

L. R. ROLLINS, *Chairman.*

The report of the Committee on temperance was read and adopted.

Report on Temperance.

Temperance is one of the christian graces. It was inculcated by the Author of our being at an early period of the world's history in the garden of Eden. It was also taught by the inspired writers of the Scriptures. The great apostle to the Gentiles reasoned before the Roman Governor concerning temperance. By temperance we understand a moderate use of things which are conducive to health, and a total abstinence from everything hurtful to health, morality or religion. We should be temperate in all things. There are many things of a temporal nature from which christians would do well to abstain entirely. Among them we mention pride, vanity, idle gossip too often verging on obscenity and tending to corrupt good morals; and especially indulgence in the intoxicating bowl, thereby changing the image of God into that of brute beasts. We fear that some of our churches are already suffering from the prevalence of these things. If so we recommend the enforcement of Gospel discipline. Let offenders be admonished with tenderness and love; but should they persist in their evil courses let them be cut off. Then and not till then can the churches expect to enjoy peace and prosperity.

J. J. HICKS, *Chairman.*

The report on state of religion was read and adopted.

Report on State of Religion.

A few of the churches seem to have enjoyed refreshing seasons of revival during the past year, having received one hundred and sixty members by baptism. For this we are truly thankful. But many of the churches complain of coldness and barrenness; others give meager reports of their condition, making no mention of prayer meetings or Sabbath-schools; and from a few we have no report either by letter or delegates. We fear, therefore, that our people are not making proper efforts to advance the Redeemer's kingdom on the earth, and we would, in love, exhort them not to sleep as do others, but to be watchful and sober. Our missionary enterprises, at home and abroad; the Sabbath-school cause and, indeed, all the appliances for the spread of the Gospel requires this. We fear that there is too much neglect of many of the christian duties. How is it in reference to family prayer, deeds of charity, visiting the sick and afflicted? Practical religion, we fear, is at a low ebb among many who ought to present better examples to the world. In looking abroad among the churches how often do we see pride, covetousness,

vain glory, intemperance, worldly mindedness, wrath, sedition, idle gossip and frivolities, all unworthy of the christian name and profession. Brethren, these things ought not to be. Fashion and folly should not be suffered to engross so much of our time, to the neglect of christian duty. We should rather endeavor to keep ourselves unspotted from the world. We would therefore suggest that every follower of Christ begin at once to examine his heart and see whether he be in the exercise of true, living faith, or whether he be guilty of the sins already hinted at. If guilty let him ask God for pardon. If we love God we should at least keep His commandments and walk in His ordinances blameless. Then may we expect to enjoy religion more and to have sweeter communion with Him. Let us humble ourselves under His mighty hand. Let us all aspire to a closer walk with Him. J. R. LOGAN, *Chairman.*

The missionary Committee was re-appointed as follows: G. J. Lovelace, J. C. Lattimore and J. A. Roberts.

On motion it was agreed that the Association hereafter co-operate with the Baptist State Convention of N. C. in the work of missions.

Letters to sister Associations were read and approved. On motion it was agreed that the next session of the Association be held with the church at Bethlehem.

The following were adopted:

Resolved, That the Clerk be instructed to superintend the printing and distribution of the Minutes, and that he receive ten dollars for his services.

Resolved, That the delegates be requested to present the subject of missions to their respective churches and endeavor to secure the adoption of some systematic plan of raising funds for said object.

Resolved, That the thanks of this body are due and are hereby tendered to the members of this church and community for their hospitality during our present session.

On motion the Association adjourned to meet with the church at Bethlehem, Cleveland County, on Friday before the 4th Sabbath in September, 1872. Prayer by E. Alison.

T. DIXON, *Moderator.*

G. M. WEBB, *Clerk.*

STATISTICAL TABLE.

Churches.	Post Office.	Pastors	Church Clerks.	Sab of worship.	Delegates.	Baptized.	Rec'd by Letter.	Restored.	Dism'd by Letter.	Excluded.	Dead.	Total.	Contributions for Minutes.
Sandy Run,	Mooresboro',	G. W. Rollins,	W. B. Lovelace,	3	L. R. Rollins, W. B. Stroud D. Padgett,	1	4		5	3		240	$ 4 00
Zion,	Shelby,	L. C. Ezell,	A. J. Erwin,	1	D Poston, [A. B. Blanton.	10			2	6	1	193	2 10
Zoar,	"	T. Dixon,	N. C. Wilson,	3	A. Putman, M. McEntire, B. F. Putman.		2				1	202	2 00
Double Springs,	Camp Call,	L. C. Ezell,	W. W. Bridges,	2	D. D. Suttle.		3		9	1	1	142	2 50
New Bethel,	Gardners Ford,	T. Dixon,	R. T. Hoard,	3	W. B. McCall, Thos. J. Dickson,	4	2	2	2	3		165	2 00
Pleasant Hill,	Shelby,	G. M. Webb,	J. A. Roberts,	2	S. Putman, J. Anthony, L. Harrill,		1		2	2	1	153	1 65
Mt. Vernon,	Seagle's Store,			4									
Corinth,	North Brook,			1									
Big Spring,	Duncan's Creek,	G. W. Rollins,	S. C. Gettis,	2	J. C. Lattimore, W. P. Withrow.		1	1	2	6		76	1 50
Bethlehem,	White Plains,	P. R. Elam,	G. Herrington,	2	P. D. Patterson, A. H. Herndon.	10	4		3	1		102	2 50
Olivet,	Catawba Station,	J. K. Howell,	J. Brown,		J. Brown, H. A. Gilliland.	1						35	75
Concord,	Webb's Ford,	G. W. Rollins,	J. M. Toms,	1	Elder G. M. Webb, J. M. Toms.				3		2	108	1 65
Thessalonica,	Jacob's Fork,	J. K. Howell,	J. J. Hicks,	3	J. J. Hicks, J. Sigman,		3		2			55	1 50
Lincolnton,	Lincolnton,	J. K. Howell,	T. W. Brevard,		H. B. Crawford.							10	30
Bethel, [Iredell,	Statesville,	J. K. Howell,	T. B. Lemly,	2	J. K. Howell, John Setzer.	1				1	1	90	1 75
Bethel, [Rutherford	Mooresboro,	T. J. Campbell,		2									
Mt. Sinai,	Stices Shoals,	T. H. Mullinax,	T. S. Wiley,	3	J. McSwain.	23	1	1	5	1	2	64	75
Mt. Pleasant,	Mooresboro,	A. A. McSwain,	J. D. Simmons,	2	W. R. Roberts, D. Hamric, J A Scruggs.	1	1		2		1	122	80
Beaver Dam,	Shelby,	L. C. Ezell,	J. T. Harrill,	4	B. Hamrick, T. J. Holland.		1		7		2	144	80
Walls,	Oak Springs,	W. McSwain,	J. Smart,	4									
Sandy Plains,	Camp Call,	G. M. Webb,	J. B. Walker,	3	E. M. Sweezy.	20	6		2	1	1	152	2 10
High Shoals,	Mooresboro',	R. Poston.	J. B. Burgess,	4	W. D. Wiseman.	9	3		3			125	1 00
Mt. Paran,	New House,	P. R. Elam,	J. Sepoch,	3	Letter, no delegate.	1	3		7			107	2 33
Mt Harmony,	Oak Springs,			1									
Boiling Springs,	Shelby,	A. A. McSwain,	G. G. Holland,	1	A. A. McSwain, Z. N. McKinney, J.		5		8		2	152	2 00
Shelby,	"	N. B. Cobb,	J. Jenkins,		J. R Logar. [Pruitt, J. Harrill.	1	8		4		3	85	2 00
Capernaum,	Bufalo Paper Mills,	W. Hill,	Thos. Kendrick,		M. Moss. T. Kendrick.							79	1 45
New Bethel,	Shelby.	T. Dixon,	J. C. Hoyle,		T. Dixon, J. Hoyle, J. Ledford, A Beam, [E. R. Wellman.	34	10	3	1	1		291	2 00
						116	56	7	68	26	18	2892	$39 43

MINUTES

OF THE

TWENTY-FIRST ANNIVERSARY MEETING

OF THE

KING'S MOUNTAIN

Baptist Association,

HELD WITH

BETHLEHEM CHURCH,

CLEAVELAND CO., N. C.,

Friday, September 20th, 1872,

AND DAYS FOLLOWING.

RALEIGH, N. C.:
EDWARDS & BROUGHTON, BOOK AND JOB PRINTERS,
1872.

PROCEEDINGS.

FRIDAY, September 20th, 1872.

The delegates composing the King's Mountain Association met with the Church at Bethlehem. At 11 o'clock A. M. the introductory sermon was preached by Elder Wade Hill. Text: Mark xvi, 15. Recess of forty-five minutes.

AFTERNOON.

Religious exercises conducted by Elder J. D. Hufham. Elder T. Dixon called the body to order. The church letters were read and the delegates enrolled, as follows:

Sandy Run.—Elder G. W. Rollins, L. R. Rollins, W. B. Stroud, B. B. Harris and M. D. Padgett.

Zion.—R. Poston, A. C. Erwin and D. Poston.

Zoar.—J. R. Logan, M. O. McIntyre and P. D. Wilson.

Double Springs.—E. J. Lovelace and J. M. Bridges.

New Bethel.—W. B. McCall, W. A. Thompson, R. W. Gardner and T. J. Dixon.

Pleasant Hill.—J. A. Roberts, S. A. Wilson, R. Bell and Jas. Poston.

Corinth.—D. B. Lynn.

Big Springs.—J. C. Lattimore and W. Chitwood.

Bethlehem.—Elder P. R. Elam, J. Barber and P. D. Patterson.

Concord.—W. Harrell and R. L. Metcalf.

Thessalonica.—J. J. Hicks.

Bethel, Iredell Co.—John Setzer.

Bethel, Rutherford Co.—J. J. Jones.

Mt. Sinai.—Elder L. H. McSwain.

Mt. Pleasant.—J. A. Scruggs and J. W. McGinnis.

Beaver Dam.—Elder Martin Pannell, B. Hamrick, N. S. Harrell and C. Green.

Walls'.—J. Smart.

Sandy Plains.—E. M. Sweazy, R. D. Whitaker and W. Bridges.

High Shoals.—J. M. Goode, W. D. Wiseman and J. P. Burgess.

Mt. Paran.—Peter Sepoch, George Martin and A. Earle.

Mt. Harmony.—J. S. Melton.

Boiling Springs.—Elder A. A. McSwain, B. H. Bridges, W. H. Green and J. Hamrick.

Shelby.—Elder N. B. Cobb, J. Jenkins and Elder G. M. Webb.

Capernaum.—Elder Wade Hill and Thos. Kendrick.

New Prospect.—Elder T. Dixon, J. L. Ledford, J. C. Hoyle, A. Bean, E. R. Welman and Jas. Parker.

Mt. Zion.—F. L. Dillinger and J. R. Moss.

Elder T. Dixon and G. M. Webb were re-elected Moderator and Clerk.

The Church at Mt. Zion, formerly a member of the Broad River Association, was received into this body.

The usual invitation to correspondents from sister Associations was given, and the following appeared: Catawba River, H. Padgett and C. C. Weathers; Green River, Elder H. Harrell.

Elders C. Durham, of the Pamlico Association, T. Mullinax, of the Broad River, and J. D. Hufham, Corresponding Secretary of the Baptist State Convention of N. C., were seated as visiting ministers.

Committee on order of business appointed as follows: W. Hill, G. W. Rollins and J. B. Lattimore, with the Moderator and Clerk.

Committee on Religious Exercises: J. R. Logan, W. B. Stroud and J. Jenkins, with the pastor and deacons of the church.

Adjourned till 9½ o'clock A. M., to-morrow. Prayer by C. Durham.

SATURDAY, 9½ A. M.

Prayer by Elder R. Poston. The roll was called. The minutes of yesterday were read. The committee on order of business reported. The report was received. The rules of decorum and abstract of principles were read.

The following committees were appointed:

Sabbath Schools.—N. B. Cobb, J. C. Lattimore and H. H. Bridges.

Missions—J. D. Hufham, J. C. Hoyle and J. J. Hicks.

Temperance—G. W. Rollins, J. R. Logan and J. Setzer.

Finance—J. Jenkins, T. Kendrick and W. Harrell.

Periodicals—R. Poston, W. Hill and L. R. Rollins.

Union Meetings—J. A. Roberts, B. B. Harriss and W. Bridges.

Obituaries—A. A. McSwain, M. Pannill and W. B. McCall.

State of Religion—P. R. Elam, L. McSwain and W. D. Wiseman.

The following brethren were appointed delegates to the Baptist State Convention: N. B. Cobb, J. Jenkins, T. Dixon, G. M. Webb, G. W. Rollins, A. C. Dixon, L. R. Rollins, J. J. Hicks, A. A. McSwain and B. H. Bridges.

The Missionary Committee was appointed, as follows: J. Jenkins, J. L. Ledford and E. J. Lovelace.

Messengers to sister Associations were appointed, as follows: Broad River, W. Hill, P. R. Elam, T. Dixon, G. M. Webb, N. B. Cobb, G. W. Rollins, L. R. Rollins, J. R. Logan and J. L. Ledford; Green River, G. W. Rollins; Catawba River, A. A, McSwain, J. Setzer, J. J. Hicks and T. Dickson; York, P. R. Elam.

Elder G. W. Rollins was appointed to preach the introductory sermon at the next session of the Association; Elder G. M. Webb, alternate.

Elder Wade Hill was appointed to preach the missionary sermon at the next session; Elder N. B. Cobb, alternate.

Elder J. D. Hufham was appointed to preach at 11 o'clock, A. M., to-morrow; in the afternoon, Elder C. Durham.

It was agreed to hold the next session of the Association with the church at Zion, commencing on Friday before the 4th Sabbath in September, 1873.

The church at Corinth was, at her own request, dismissed from this body to join the Catawba River Association.

The following query, sent up by the church at Sandy Plains, was taken up: "Can the majority of a church grant a letter of dismission in full fellowship to a member, a minority voting against it?"

It was moved that a negative answer be given. Pending the motion, the Association adjourned for one hour.

AFTERNOON.

The motion to give a negative answer to the query, after a full and free discussion, was carried.

The Circular Letter was read by Elder A. A. McSwain and ordered to be appended to the Minutes.

The report of the Committee on Missions was read, as follows:

REPORT ON MISSIONS.

Our Savior's last commission to his disciples was, that they should "go into all the world and preach the gospel to every creature." This command is still in full force and constitutes every believer a missionary. He can not fail to be a missionary in heart and practice without proving false to the Savior whom he professes to love. We would call especial attention to two departments of labor:

I. State Missions.—During the past year the Board of Missions of our State Convention has been actively engaged in trying to supply the destitute portions of our own State with the preaching of the gospel. Since our last session more than twenty missionaries have been in the field in different parts of the State. Under their labors several hundred persons have been baptized, several churches have been organized and houses of worship at important points are in contemplation or in process of construction. There have been two missionaries at work in this Association, viz.: Elders Cobb and Webb. They have met with an encouraging degree of success. This has been the case wherever an effort has been put forth. Everywhere there is a readiness—in some places an earnest desire—to hear us. We only lack the means to carry on this work more extensively. God seems to be calling on us to enlarge our efforts and our liberality in this direction.

II. Foreign Missions.—From all quarters of the foreign field cheering intelligence reaches us. Our brethren there tell us that their labors are blessed now

more than ever and that new fields are constantly opening before them. By a wonderful dispensation of God, Rome, so long the head-quarters of Anti-Christ, has been thrown open to us; and the Baptists are now preaching the pure gospel in the city where Paul suffered martyrdom. Our brethren there are asking us to help them build a house of worship. Let us see to it that we do not neglect the calls which come to us from these quarters.

[While the Association was engaged in considering the importance of sending the gospel to the world, the body was thrown into great confusion by the sudden appearance and curses of one Newton Long who, in a state of intoxication, came on the church-yard with a body of United States Cavalry and by their disorderly conduct created such excitement that the Association dispersed without formal adjournment. When the delegates started to their homes they found the roads leading from the Church, guarded by the soldiers and it was only after considerable delay that they were allowed to proceed.]

SABBATH.

The exercises of the Sunday School mass meeting were conducted by Elder Wade Hill. Addresses by Elders Cobb and Hufham. Preaching at the stand at 11 o'clock, A. M., by Elder Hufham. Text: James, v.: 20. Collection, $43.20. At 2 o'clock Elder C. Durham preached from Heb. ix.: 27.

MONDAY, 9 o'clock, A. M.

Prayer by Elder A. A. McSwain. The roll was called. The minutes of Saturday were read and approved. The discussion of the report on Missions was resumed. After addresses on Foreign Missions by Elders Hufham, Hill and Webb, a collection for that object was made, amounting to $52.15, and the report was adopted.

The Committee on Sabbath Schools reported as follows:

REPORT ON SABBATH SCHOOLS.

While we are happy to receive cheering reports from some of the Churches, we are sorry that we can not give a correct statement of the number of the

schools within the bounds of the Association. But we hope that the Churches are doing more than they report. We think there is no better place for the early training of children in the paths of virtue than the Sabbath School; for the principles implanted in the minds of the little ones are the principles that control them through life. If then so much depends upon early training, where can we labor more usefully than in the Sabbath School? We therefore urge the importance of having a School in every Church, and hope that this desirable result will be accomplished by the next session of your body.

B. H. Bridges, *Ch'n.*

The report was adopted.

Bro. J. R. Logan read the report on Temperance, which was adopted.

REPORT ON TEMPERANCE.

The common definition of temperance is, a moderate use of things lawful and a total abstinence from everything unlawful, pernicious, or detrimental to good health or morals. It is admitted by all to be a chief and paramount christian virtue. It has therefore been the practice of religious bodies of nearly every name and order to endeavor to inculcate the duty of temperance throughout the human race and especially among those professing godliness. But alas! Notwithstanding the efforts put forth by the advocates of the great and good cause, we lament that so little has been done; or, rather, that so much yet remains to be done. We see, on the right hand and on the left, very many of our young men, and old men alike, steeped in the foul sinks of intemperance, perverting the cause of christian progress and that civil liberty which has hitherto been the bulwark of every benevolent institution in our once happy but now distracted country. It was once our boast that we could sit under our own vine and fig-tree and worship our Maker according to the dictates of conscience. How changed is our condition at the present day. By the intemperate administration of the secular authority, the great bulwark of civil liberty is well nigh supplanted by military domination or despotism. The instrumentalities used to carry out this vile system of iniquity are often of the lowest classes of society, drunken and profane and seeming to glory in their shame; invading at times the sanctuary of God; disturbing, and intimidating by deadly weapons, whole assemblies convened for the worship of the Most High. Over this species of intemperance we claim no jurisdiction or control. We can only enter our most solemn protest against it, invoking the attention of those who have the rule over us and asking a guarantee of protection in our civil and religious rights.

But we call on the Churches that we represent to arouse from their slumbers and do their whole duty. Resolutions and Associational reports will avail very little unless backed up by acts comformable thereto. Let the Churches be purged of intemperate persons and especially of those who are guilty of drunkenness. Then may we expect a better state of things, greater religious health and prosperity.

G. W. Rollins, *Ch'n.*

The Committee on Finance reported the following amounts:

For Minutes,	$44 85
State Missions, sent up by churches,	72 55
State Missions, collected on Sabbath,	43 20
State Missions collected by Webb on Mission field,	7 20
Total,	$167 80

J. Jenkins, Chairman.

The Committee on Periodicals reported, as follows:

REPORT ON PERIODICALS.

Believing that the Churches derive great benefit from the perusal of a religious journal containing able articles in the defense of gospel truth, and imparting glad tidings concerning the progress of Christ's Kingdom on the Earth, your Committee do most heartily recommend the *Biblical Recorder* as a paper suited to meet the wants of the denomination.

We also recommend, as a Sunday School paper, *Kind Words*. Every Sunday School should take this little paper.

L. R. Rollins, *Ch'm'n.*

Pending the motion to adopt the report, addresses, urging the claims of the *Biblical Recorder*, were made by Elders W. Hill, Webb and Hufham. Fourteen subscribers to that paper were secured.

The Committee on Union Meetings reported, specifying the church at Sandy Run as the place for next meeting, and Friday before the third Monday in July as the time. Elders G. W. Rollins, T. Dixon, G. M. Webb, P. R. Elam and L. McSwain were appointed to attend said meeting.

The Committee on Obituaries reported, as follows:

REPORT ON OBITUARIES.

By reference to the Church Letters we find that twenty-five members of the churches have died during the year. Among them was Sister Susannah Harrell, aged 75 years. She was an humble, devoted and beneficent christian lady, whose religious life will long be cherished by those who knew her.

Bro. Thomas Wilson has also died since our last session. He was one of the members of the church at Shelby, when it was first organized, and was one of the first deacons of that church. He was an upright and useful man in his generation.

Bro. Joseph Sepoch, a member of the church at Mount Paran, has also fallen asleep. He lived to a good old age and lived before the Lord in humble, faithful service to the last.

We sympathize with all the churches that have been bereaved, but trust that their loss is the everlasting gain of those who have been taken away.

A. A. McSwain, *Ch'm'n.*

The report was adopted.

The report on the State of Religion was read, as follows:

REPORT ON STATE OF RELIGION.

Some of our churches have enjoyed pleasant seasons of refreshing and we have been strengthened by the addition of soldiers to our ranks. Other churches

are cold and need reviving. Sabbath Schools are kept up here and there but it seems hard to get them established in all our churches. The spirit of Missions seems to be on the increase, but some of the churches do not give as they should; they spend money for parties and useless customs, but for the cause of missions they have no money to give. We rejoice to know that while the devil is striving to hinder the progress of Christ's Kingdom, it is yet steadily advancing.

P. R. Elam, *Ch'm'n.*

The report was adopted.

On motion, the following was adopted.

Resolved, That the delegates be requested to present the subject of Missions to their respective churches and endeavor to secure the adoption of some systematic plan for raising funds for said object.

On motion of Bro. J. R. Logan, the following were adopted :

Whereas, We have heard, with unfeigned sorrow, of the death of Elder M. C. Barnett, who departed this life in Shelby, on the night of the 20th ult., cut down in the prime of his manhood and in the midst of his usefulness; at a time too, when, to his family and to his churches, there seemed to be so much need of him; therefore,

Resolved, That in the death of Elder Barnett, the churches have lost a faithful pastor and able preacher; the State an upright cittizen; the cause of religion, as set forth not only in his teachings but also in his life, a successful advocate; his family a wise and affectionate husband and father.

Resolved, That we tender our sympathies to the bereaved family in their affliction and pray that it may be sanctified by Him who hath smitten them, to their well-being in this life and to their everlasting joy in the world to come.

The Clerk was ordered to superintend the printing and distribution of the minutes, and to receive ten dollars for his services.

Resolved, That the thanks of this body are due and are hereby tendered to the members of this church and the community for their generous hospitality during our present session.

On motion, adjourned to meet with the church at Zion, six miles north of Shelby, on Friday before the 4th Sabbath in September, 1873. Prayer by Elder J. D. Hufham.

T. DIXON, Moderator.

G. M. Webb, *Clerk.*

STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	PASTORS.	CHURCH CLERKS.	Sab. of Preach	Bap-tiz'd	Rec'd by let'r	Res-tor'd	Dis-miss'd	Ex-clu'd	Dead.	Total.	Min. Fund.	State Mis's.
Sandy Run,	Mooresboro,	G. W. Rollins,	W. B. Lovelace,	Third,	18	2		5	1	3	249	4 00	6 00
Zion,	Shelby,	L. C. Ezell,	A. J. Erwin,	First,		1	1	17	1	1	175	2 00	
Zoar,	Shelby,	T. Dixon,	P. D. Wilson,	Third,		4		7		3	127	1 65	2 45
Double Springs,	Camp Call,	L. C. Ezell,	W. W. Bridges,	Sec'nd	7	2		8			141	2 50	6 15
New Bethel,	Gardner's Ford,	T. Dixon,	R. T. Hord,	Sec'nd	16	2		5	2		176	2 00	6 10
Pleasant Hill,	Shelby,	G. M. Webb,	J. A. Roberts,	Sec'nd		2		8			147	1 25	1 00
Mount Vernon,	Seigle's Store,	J. F. Leatherman,	P. B. Leatherman,		8				1		49	65	
Corinth,	Seigle's Store,	S. Head,	A. L. Johnson,		8						36	40	
Big Springs,	Duncan's Creek,	G. W. Rollins,	S. C. Gettis,	Sec'nd		3		1		2	78	1 60	6 00
Bethlehem,	White Plains,	P. R. Elam,	G. Herndon,	Sec'nd		5		1			106	2 20	
Olivet,													
Concord,	Webb's Ford,	G. W. Rollins,	J. M. Toms,	First,	7	1		1		2	109	1 50	
Thessalonica,	Jacob's Fork,	J. K. Howell,	J. J. Hicks,	Third,	2						52	1 25	
Lincolnton,	Lincolnton,	N. B. Cobb,											
Bethel, Iredell co.	Rock Cut,	J. K. Howell,	J. Setzer,	Sec'nd	8	6		2	2	2	98	1 80	
Bethel, Ruth'f'd "	Mooresboro,	T. J. Campbell,	D. N. Hamrick,	Sec'nd	8	17	1	7	2	1	73	1 00	
Mount Sinai,	Stice's Shoals,	T. H. Mullinax,	S. Wylie,	Third,	20		1	1	1		78	1 15	
Mount Pleasant,	Nicholsonville,	A. A. McSwain,	J. D. Simmons,	Sec'nd	36			3	3		149	1 21	
Beaverdam,	Shelby,	M. Pannell,	J. T. Harrell,	Fourth	3	3		1		1	152	1 60	
Wall's,	Webb's Ford,	W. McSwain,	J. Smart,	Fourth	1	7		17	1	1	113	1 20	
Sandy Plains,	Camp Call,	G. M. Webb,	J. B. Walker,	Fourth			1	6	1		140	2 00	2 35
High Shoals,	Mooresboro,	R. Poston,	J. P. Burgess,	Fourth		4		2	3	1	119	1 20	
Mount Paran,	New House,	P. R. Elam,	Joseph Sepock,		5	3		1	1	2	107	2 00	
Mount Harmony,	Logan's Store,	M. Pannell,	J. L. Padgett,		13	2		5	2		114	1 25	
Boiling Springs,	Shelby,	A. A. McSwain,	G. G. Holland,	First,	16			5	2	2	172	2 15	7 00
Shelby,	Shelby.	N. B. Cobb,	J. Jenkins,		3	10		4	2	2	102	2 75	20 40
Capernaum,	Buffalo Pap'r Mills,	P. R. Elam,	T. Kendrick,	Fourth	12			1	1		88	1 75	5 00
New Prospect,	Shelby,	T. Dixon,	J. C. Hoyle,	First,		3		8	2	1	274	2 00	8 10
Mount Zion,	Cherryville,	L. C. Ezell,	J. R. Moss,								26	80	
					192	77	4	116	28	24	3250	44 85	70 55

APPENDIX.

The King's Mountain Baptist Association,
To the Churches in Union—GREETING:

DEAR BRETHREN: According to an appointment of last year, we address you this year upon systematic beneficence.

BENEFICENCE, "Is the practice of doing good, or active goodness:" and is a conspicuous quality in the system of morality. Authority compels us to be feared, wealth to be praised, erudition to be esteemed; but beneficence renders us useful in society. Some endowments are solitary, and centre mostly in ourselves; but beneficence is social, diffusive, and kind. The disciples of Jesus Christ, under the influence of the Holy Spirit, were beneficent, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." (Acts ii: 44-45). That is, so far as their mutual wants required. What a beautiful picture was the first church at Jerusalem. It was a church in which no person called anything his: but in the unity of the Spirit, and in the bonds of peace they had all things common. It was a church preaching the gospel of Jesus Christ, and praising God day and night; and the word of God was magnified, and grew mightily; and the saved of the Lord were added daily to the Church. The objects of our beneficence should be all those who are in the sphere of our influence and action. Toward superiors, beneficence expresses itself in esteem, obedience, and service; toward inferiors in liberality, condescension, protection and support; toward equals, in the functions of affection as their cases require, and for which they have ability. It includes all the tender efforts on the behalf of the poor, the sick, the fatherless, the widow, the distressed, those destitute of religious knowledge, and especially those "who are of the household of faith." (Gal. vi: 10.) Each man should compare his views, motives, and conduct with the Bible. If they agree with that, they are right, and he may rejoice in them as evidences that he is born of God and is an heir of heaven. But if they do not, they are wrong and must be changed, or whatever he or they may think, he will be an outcast from God and all good forever. Life is the seed time for eternity, and the fruit of what each one here sows he will there forever reap. "Let him that is taught in the Word communicate unto him that teacheth in all good things." (Gal. vi: 6.) Benefactions ought to be accompanied with prayer; for "the fervent effectual prayer of a righteous man availeth much." We should always manifest a deep interest, a tender sympathy in the joys and sorrows of others. Good men will desire to do good, not to friends only, or to such as do good to them, but also to enemies and such as do evil. We may more clearly see the religious characters of men by their treatment of enemies than of friends; and those destitute of religioos knowledge than those who possess it: "Rejoicing with them that do rejoice, and weep with them that weep." (Rom. xii: 15.) A spirit of beneficence generally arises from a spirit of benevolence, the love of mankind in general, accompanied with a desire to promote their happiness; extending to all men universally without exception: and is the practice of it; and is not so universal, as it is; but is confined to objects around us from several considerations, such as our kaowlege of others, and their different circumstances, and our abilities and opportunities. "As we have, therefore, opportunity, let us do good unto all men." (Gal. vi: 10.) Our

salvation, health, prosperity and reputation, should all be objects of concern; nor will this clash with the affection we may bear to others; on the contrary, experiencing the importance of these blessings ourselves, we are anxious for others to enjoy them also. We owe to men, purely on the ground of their being of the same species with ourselves, sympathy, relief and religious instruction. Obligations to beneficence arise from the law of nature: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move and have our being; as certain of your own poets have said, for we are also his offspring." (Acts xvii: 26, 27 and 28.) If God has caused all men to spring from one family, and has determined the countries where they should live, and the periods of time during which they should occupy them; and if the object of God in creation and providence, is that men may know, worship and enjoy him; does not the laws of nature teach us that beneficence is a duty? And this they may do, for he is everywhere present, sustaining, upholding, and governing all things. *Your own* poets—Aratus, of Celicia, a Greek poet, who lived more than three hundred years before, and Cleanthes, who lived about the same time and was the successor of Zeno, the founder of the Stoics, both expressed the sentiment referred to; and Aratus expressed it in the very word which Paul quotes. As all the human race are the offspring, and are under the government of one common Father, they are all brethren of one family, and are bound to treat one another as such. Each has rights given him by his Heavenly Father, of which no man or body of men can deprive him, without deep injustice against a brother and flagrant rebellion against God. But where the law of natures leaves us in obscurity, the law of revelation throws upon us the light of noonday. It is a pleasure to the christian, to impart blessings as opportunity affords itself, to the needy. "But to do good and to communicate, forget not; for with such sacrifices God is well pleased." (Heb. xii: 16.) It is not enough for men to be pious, devotional and grateful. They must also be benefieent, disposed to communicate of their blessings to others. This they are prone to forget, and they need often to be reminded that it is with such things God is well pleased. They would thus give evidence that their natural selfishness, which, if continued, will ruin them, is in a way of being subdued. A spirit of beneficence, manifests itself by being pleased with the share of good every creature enjoys; in a disposition to increase it; in feeling an uneasiness at their suffering; and in the abhorrence of cruelty under every disguise or pretext.

System, is a connection of parts, of a whole connected scheme; systematic beneficence is a scriptural method of liberality for the support of the poor and the spread of the gospel, and for the benefit of all that are needy. The Tabernacle was not only a type of Christ's human nature, but was a type of Christ's Church, whose "tent was enlarged, and her curtains stretched out, her cords lengthened, and stakes strengthened," when the Gentiles were converted to Christ, and her gospel state established (Isaiah liv: 2): and are to be still more so when the heathen shall be converted to Christ. When Moses was to erect the Tabernacle, he gathered a congregation of the people, and, after repeating the law of the Sabbath, he asked their free gifts for it and its furniture. The spoils of the "Egyptians were brought as a free-will offering to Jehovah, jewels and precious metals, skins and woven fabrics, spices, oils, and incense." Two men were filled by God with skill for the work, Bezalell, the son of Uri, of the tribe of Judah, and Aholiab, the son of Ahisomach, of the tribe of Dan; and they wrought with every wise-hearted man, in whom Jehovah put wisdom and understanding to work for the service of the sanctuary. They soon found the offerings of the people far above what was required. O, if we could see an Apostolic Church, what a different thing it would appear to one of our Churches! as different as light from darkness. There was not a member of that Church, as a rule, who was half-hearted; they gave their soul wholly to God. In the Apostles'

days they gave all their substance. It was not demanded of them then, and it is not now; no one thinks of asking such a thing; still we have run to the other extreme, and many give nothing at all. For we have not the Apostolic mode of liberality, And while we need means, we want men with Apostolic zeal; who can do as Paul did, when he went to Phillippi. Did he know a soul there? Not one. He had the Redeemer's truth, and he believed in the power of it. Men will be rewarded in proportion to what, from love to Christ, they do for His cause. "Every man according as he purposeth in heart, so let him give, not grudgingly, or of necessity: for God loveth the cheerful giver." (2 Cor. ix: 7.) Cheerful contributions for christians who are in want, or those who are destitute of gospel truth, are peculiarly pleasing to God, and the greater the amount in proportion to their means, which any rightly bestow, the greater will be their reward. That which is given in expression of love to Christ by his sincere and devoted followers, is often thought by others to be wasted and lost. But in the view of Christ it is well used, and he will see that it receives a gracious and an honorable reward. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." A system of beneficence, as directed by the Apostle, for the relief of poor saints at Jerusalem, was upon the first day of the week; the day set apart and observed by the apostles and christians as the Lord's day, which is the Christian Sabbath. "Now concerning the collection for the Saints, as I have given order to the church at Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come. (1 Cor. xvi: 1, 2.) We believe that on that day every one ought to lay by him in store, as God has prospered him, at home on each and every Sabbath; we believe that every one ought to consider the blessings of God upon them, and lay up accordingly for the various benevolent causes, that there may be no improper gathering. As the first day of the week is the Lord's day, and from his resurrection has been observed by his people, as sacred to his worship, it is a proper time for us to consider his goodness, and contribute, or lay by in store, as he has prospered us, for the supply of the wants of our fellow men. Wise and good ministers exceedingly desire that christians should be prompt and liberal in their benefactions, and will be disposed to make honorable mention of such as are so, that others may be led to imitate their example. Faithful ministers of the gospel will if practicable, induce their hearers to liberally contribute for the benefit of the needy, and for the spread of the gospel, and regular, systematic beneficence will, in the end, be much more abundant than that which is merely occasional, and much more useful, both to giver and receiver. In forming plans for future action, we should remember our dependence on God, seek to understand his will, and commit ourselves in well-doing to his merciful guidance and disposal. Christian Brethren, and even pious and faithful ministers of the gospel, may differ in judgment about the best way of doing good; and while they exercise the right of private judgment as to their own duty, they should cheerfully concede the same privilege to others. The possession of property involves high responsibilities, increases obligations, and multiplies duties. "But whoso hath the world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." (1 John iii: 17,) By the manner in which men use what they possess, they show their christian character, and the manner of their love to God and Jesus Christ. The Disciples at Jerusalem, continuing in the Apostles' doctrine, included the whole body of divine truth, which was based on the Old Testament, viewed in the new light of the Spirit, bestowed upon the apostles to lead them into all truth. The fellowship, though a word used in a wide sense, which is familiar to us, seems here to denote that communication of the goods of this life which was needful to supply the necessities of the poorer brethren, and those starving for the bread of life, and the collection of which seems to have formed a part of their united worship. If our churches were like the Disciples, and had a common fund, as theirs, to be divi-

ded among the poor, and to send the gospel where it is not; and we would carry into full effect the principle that "naught of the things which we possess is our own," our prayers, as theirs, would be answered by another sign of God's presence, in the shaking of the place in which we meet, as theirs and Sinai was shaken of old; and would be answered by a new outpouring of the Holy Spirit. And the Apostolic work would be resumed with fresh power; and the church would be endued still more manifestly with divine grace and harmony. And the poor, who form a great part of our number, would be preserved from want; and the heathen, who form a greater part of the world, would receive gospel light and be saved, by sharing the wealth of the rest, according to their necessities. Brethren, let us try to be more systematic in our benefactions; that in Heaven may be written in fairer lines, with us, JEHOVAH is well pleased. And may the grace of our Lord Jesus Christ be with you all. Amen.

MINUTES

of the

Twenty-second Anniversary Meeting

of the

KING'S MOUNTAIN BAPTIST ASSOCIATION,

HELD WITH

ZION CHURCH,

Cleaveland County, N. C.,

Friday, September 26th, 1873,

and days following.

J. P. BABINGTON, PUBLISHER, BANNER OFFICE

Shelby, N. C.

Minutes of the King's Mountain Baptist Association.

Friday September the 26th, 1873.

The KING'S MOUNTAIN ASSOCIATION met with the Zion Church, at 11 o'clock A. M. The Introductory Sermon was delivered by Elder G. W. Rollins. Text, Jude 3rd verse.

Recess of thirty minutes.

AFTERNOON SESSION.

Prayer by Elder J. D. Hufham. Elder T. Dickson, former Moderator, called the body to order, and proceeded to organize by appointing Elder A. A. McSwain and J. A. Roberts reading clerks. A call was then made upon the churches for their representation and statistics which was communicated by letter, and the delegates' names enrolled as follows:

SANDY RUN—Elder G. W. Rollins, L. R. Rollins, B. B. Harris, W. B. Stroud and M. D. Padgett.

ZION—A. C. Erwin, D. Posten, J. D. Weathers and A. Blanton.

ZOAR—S. H. Elliott, J. Hogue and P. D. Wilson.

DOUBLE SPRING—Elder J. H. Yarboro, E. J. Lovelace, J. M. Bridges and John Bridges.

NEW BETHEL—R. W. Gardner and Perry Wright.

PLEASANT HILL—J. A. Roberts, J. Posten and H. Roberts.

MNT. VERNON—W. F. Hull.

BIG SPRING—J. C. Lattimore and J. C. Gettys.

BETHLEHEM—Elder P. R. Elam, R. C. Gladden and A. H. Herndan.

CONCORD—William Harrell, W. H. Martin and J. M. Toms.

MNT. SINAI—Elder L. H. McSwain and J. McSwain.

MNT. PLEASANT—No delegation.

Beverdam—N. S. Harrell, B. Hamrick and C. Green.

Walls—W. R. Smart and James Robbins.

Sandy Plains—E. M. Sweasy, W. B. Bridges, J. P. Green and W. A. Crowder.

Bethel, Rutherford Co.—Elder D. Pannell and Elder J. J. Jones.

High Shoal—J. M. Good, J. P. Burgess and N. Dobbins.

Mnt. Paran—A. Earles, F. H. Bridges and W. B. Marun.

Mnt. Harmony—J. Yelton and J. L. Padgett.

Boiling Spring—Elder A. A. McSwain, G. P. Hamrick, B. H. Bridges and J. Hamrick.

Shelby—Elder G. M. Webb, J. Jenkins and L. N. Durham.

Capernaum—Elder W. Hill and J. S. Wray.

New Prospect—Elder T. Dickson, J. L. Ledford, J. C. Hoyle, A. Beam, V. H. Elliott and M. Carpenter.

Mnt. Zion—E. Welman and J. McGinnis.

Bethel, Iredell Co.—Elder J. K. Howell.

Thessalonica—L. W. Cocheram.

Antioch—H. Borders and H. Whistnant.

Elected Elder G. W. Rollins Moderator, and B. H. Rridges Clerk.

On motion, called for corresponding messengers from sister associations, and received as follows:

From Broad River—R E. Porter, William Hamrick and W. D. Gaston.

From Green River—Elder B. E. Rollins and Elder C. B. Justice.

From Catawba River—H. Padgett.

An invitation to visiting ministers was given, which was accepted by Elders L. C. Ezell, R. Posten, L. McCurry and J. D. Hufham, Cor. Sec. of the Baptist State Convention of North Carolina.

Appointed Elder T. Dickson, Elder J. H. Yarboro and J. C. Lattimore, with the Moderator and Clerk, to arrange the business of the Association.

Appointed J. A. Roberts, B. B. Harris and E. J. Lovelace, with the Pastor and Deacons of this church, a committee on religious exercises.

On motion, adjourned till to-morrow morning 10 o'clock.

Prayer by Elder J. K. Howell.

Saturday 10 A. M.

The Association met, and, after prayer, by Elder W. Hill, the Moderator called the body to order. The roll were called and marked absentees. Proceedings of yesterday was read.

The church at Antioch, formerly a member of the Broad River Association, was received into this body.

The Committee on Order of Business reported. The report received and committee discharged.

Read the Constitution, rules of decorum and abstract of principals.

The Missionary Board, of last year, reported and was discharged.

The following commi tees were announced by the Moderator:

Sabbath Schools—Elder J. K. Howell, A. C. Erwin and J. C. Gettys.

Missions—Elder G. M. Webb, Elder J. D. Hufham, N. Dobbins and J. L. Ledford.

Finance—J. Jenkins, J. Hamrick and W. B. Stroud.

Periodicals—Elder A. A. McSwain, J. M. Toms and E. M. Sweasy.

Union Meetings—Elder T. Dickson, Elder D. Pannell and N. S. Harrell.

Obituaries—L. R. Rollins, Licentiate, G. P. Hamrick, Licentiate, J. M. Bridges.

Education—Elder J. H. Yarboro, Elder W. Hill and Elder L. H. McSwain.

Temperance—J. A. Roberts, L. N. Durham and William Harrell.

On motion, Suspended the system of writing letters to sister associations with whom we correspond. Appointed messengers as follows:

To the Broad River—Elders P. R. Elam, T. Dickson, J. J. Jones and A. A. McSwain.

To the Green River—Elders G. W. Rollins, G. M. Webb, R. Posten and A. A. McSwain.

To the Catawba River—Elders W. Hill and J. K. Howell.

The importance of sustaining our beneficiaries at Wake Forist, was next considered. After addresses by Elders Hufham, Hill, Webb and others, pledges were made, amounting to $90, for that purpose.

The Association then adjourned for one hour.

AFTERNOON SESSION.

Appointed Elder W. Hill to preach the next Introductory Sermon. Elder T. Dickson alternate.

Appointed Elder G. M. Webb to preach the Missionary Sermon at the next session of the Association. Elder T. Dickson alternate.

Appointed Elder C. B. Justice to preach at 10 A. M. to-morrow. In the afternoon Elder L. McCurry.

The committee on missions reported as follows:

REPORT ON MISSIONS.

STATE MISSIONS.

Since your last session there have been in the field, in different parts of the State, about forty missionaries. They have been occupying important positions in tows and in the country. Their labors have been attended by most pleasing results. Houses of worship have been commenced or finished. Churches have been organized, and many precious souls have been converted and baptized.

In this Association, Elder G. M. Webb has been laboring at two points, and at one of them a gracious out-pouring of the Spirit has been enjoyed and more than thirty persons have been baptized. Surely we ought to thank God and take courage.

There has been a lack, during the year just closing, of the liberality usually extended to this work by the churches.

We would commend it to the Pastors, within our bounds, and urge that they bring it before their churches, at least, once a year and ask for contributions to carry it on.

FOREIGN MISSIONS.

The Southern Baptists are occupying stations in foreign lands as follows: Africa and Italy. In China there are fifteen missionaries and fourteen native assistants. In Italy there is one missionary and six native

evangelists. In Africa there are thirteen laborers. In all there are forty-nine missionaries and assistants sustained by the liberality of the Baptists of our Southern Zion.

From all quarters of the field there comes the most encouraging reports. In China, at all the stations, the congregations are swarming in numbers and interest, and new stations are calling for laborers.

In Italy we have been disappointed in securing a house of worship in the City of Rome. The funds raised are securely invested, and, when in the Providence of God the way may be opened, they will be used for the purpose designed by the contributors. Meanwhile the preaching of the gospel goes on and blessed fruits are growing out of it. The supervision of the work in that field has been entrusted to Elder George B. Taylor, of Va., a brother whose praise is in all the churches.

Our missions in Africa are in a hopeful condition. There has been some lack of the usual growth in our missions in that benighted land, because we have had no white missionary for two years or more. It is contemplated to appoint a missionary at an early day.

It is gratifying to know that the Lord is blessing the efforts of his people to spread the gospel in heathern lands.

It is, however, matter for humiliation that there seems to be so little of the spirit of foreign mission in this Association. Only one of the churches reports any contributions for this great enterprise during the year now closing. Surely this ought not so to be. Let us awaken to our duty and endeavor to be more diligent for the future.

J. D. HUFHAM, Chairman.

After being addressed by Elders Hufham, Hill and Webb upon home missions a collection was made, for that purpose, amounting to $33,45; and the report adopted.

Adjourned till 9½ o'clock Monday morning.

Prayer by Elder C. B. Justice.

SABBATH MORNING, 10 o'clock.

The stand was occupied by Elder C. B. Justice, who delivered an interesting sermon to a large and attentive congregation. Text, Heb., XI: 1. Followed by Elder W. Hill. Text, Gal. VI: 10. After which a collection was made, amounting to $45,80. After a recess of one hour the stand was again occupied by Elder L. McCurry. Text, Rev. XXII; 13. Prayer by Elder T. Dickson. Benediction by Elder G. W. Rollins. The word of truth was delivered with energy and great zeal, and it is hoped that much good will be realized from the labors of the day, and may God bless them and make them productive of much and lasting good to those who were present on the occasion.

MONDAY, 9½ A. M.

The Association met. Prayer by Elder P. R. Elam. The roll was called, and, a quorum of delegates being present, the Association proceeded to business.

The committee submitted the following

REPORT ON OBITUARIES:

During the past associational year death has invaded our ranks and

taken, from among us, a number of our most consistent, devoted and beloved members, too tedious to mention all their names, we, therefore, refrain from introducing any of their names, but would sympathyse with the relatives and friends of the departed ones. May they be resigned to the will of the Lord. But while we lament the death of some of our members, we rejoice that so many of our lives have been perpetuated and preserved.

L. R. ROLLINS, Chairman.

The report was adopted.

The committee on Sabbath Schools reported as follows:

REPORT ON SABBATH SCHOOLS.

1st. There are half of the churches in the Association without a Sunday School.

2nd. If possible, every church ought to have a Sunday School for the benefit of the children, the members of the church and the pastor. The Sunday School is a work for the good of all and the glory of God.

3rd Children have a right to be taught. Christians have knowledge partly in trust for all mankind, and not to give it; is to withhold what is lawfully their due. "Owe no man anything, but to love him."

4th. Children, little children, have a right to come to Christ. Let the Bride in the Sunday School, say come.

5th. They have a right to the Gospel. To obey God, ministers must give it to them. Gather them in Sunday School that they may better read and learn the way of life.

J. K. HOWELL, Chairman.

Report adopted.

The committee on Finance reported as follows:

Minutes	$49.00
State Missions, sent up by churches	26.65
State Missions, collected on Saturday	33.45
Foreign Missions, sent up by churches	4.95
Foreign Missions, collected on Sabbath	45.80
Total	$159.85

J. JENKINS, Chairman

On motion the committee on Union Meetings was authorized to consider the importance of re-districting the Association, and report accordingly.

The committee on Periodicals made the following report:

REPORT ON PERIODICALS.

We believe that great good has been accomplished by the reading of Religious Journals in our families.

We, therefore, recommend, to the brethern, the Biblical Recorder, the great defender of Baptist principals. We think that every baptist in the State, should take and read the Recorder, and hope that the pastors and brethren of this Association will feel it to be their duty, to introduce and circulate this paper that all may read it.

We, also, recommend the Kind Words, published at Memphis Tennessee,—an excellent Sunday School paper.

This little sheet is valuable to children, and all who read it.

A. A. McSWAIN, Chairman.

After the adoption of the above report, we were addressed by Elder J. D. Huffham, who represented the Biblical Recorder, which added to his list, thirty-four subscribers.

The committee on Union Meetings recommend that the Association be divided into two sections, and, that the First Broad River be the established line, all churches East of said river, to constitute the first section, all West, second section, and further recommend, that the next Union Meeting be held with the Shelby Church, commencing on Friday before the third Sabbath in May, 1874. Appointed to attend said meeting, Elders G. M. Webb, J. K. Howell, T. Dickson and A. A. McSwain.

Report adopted.

The committee on Education reported.

REPORT ON EDUCATION.

We are glad to observe that there seems to be increased interest, manifested among our people upon the great subject of education, and still hope to see the people more urgent, and more aroused in the education of the rising generation, than they ever have been.

We are truly glad to know that there is and effort being made for the endowment of Wake Forest College.

We most heartily endorse that effort, and will aid it in any way we can. We regard W. F. C. as the center point, and the polar star, to which we hope to see our young men look with proud anticipations.

We, particularly, recommend our young brethern in the ministry, to receive a course of instruction at W. F. C; and those who go as beneficiaries, we think it is our duty to aid them, and sustain them if possible. We, also, would bring to the notice of this body, Bridges' Academy, located six and a half miles west of Shelby, and heartily recommend it to the favorable consideration of the denomination. Brethren Bridges and Yarboro, who have charge of this Academy, make it their chief object to blend morals and religion with literary training. We hope to see our institutions of learning well cared for, and more interest than ever manifested, in them.

Respectfully submitted,

J. H. YARBORO, Chirman.

Report adopted.

The Report on Temperance was read and adopted.

TEMPERANCE REPORT.

In order to be temperate, we understand that we must abstain from all things hurtful. But the common acceptation of the term, applies to intoxicating liquors, the making, vending and using as a beverage. The holy scriptures tell us, "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "Look not upon the wine." "Who hath woe? who hath sorrow? who hath wounds without cause? They that tarry long at the wine, they that seek mixed wine." "It biteth like a serpent, and stingeth like an adder. The Scriptures abound in admonitions on this subject. Associations every year speak out on this subject, but, unless the churches act, little will be affected in this direction. Intemperance is a great hindrance to the successful preaching of the gospel; the cause of many troubles in our churches. Let us, therefore, as christians, strive to cleanse ourselves of this great evil. By united and persevering efforts, and by the help of the grace of God, this

may be accompliished.

Respectfully,
J. A. ROBERTS, Chairman.

Report Adopted.

It was agreed to hold the next session of the Association with the church at Sandy Run, commencing on Friday before the 4th Sabbath in September 1874.

The church at Bethel, Iredell Co , was, at her own request, dismissed from this body to join a new Association

Resolved, that a committee of three, be appointed to revise the Constitution, Rules of Decorum and Abstract of Principals, of this Association, and report on Friday at the next session of this Association Appointed as follows; Dr. L. N Durham, Elder J. H. Yarboro, with the Clerk.

The Missionary board as follows: J. Jenkins, J. L Ledford and E. J. Lovelace.

Resolved that the deligates be requested to present the subject of missions to their respective churches and endevor to secure the adoption of some systematic plan for raising funds for that object.

Resolved that this Association recomend Saturday before the 2nd Sunday in November next, as a day of prayer and thanksgiving to the Lord for his abundant crops; and more especially, for the outporeing of his Holy Spirit upon many of our churches in the salvation of many souls.

The following Brethren wer appointed as delegates to the Baptist State Convention: T. Dickson, G. M. Webb, J. Jenkins, A. C. Ervin, A. C. Dickson, J. M. Webb, L. R. Rollins, L. N. Durham, W. Hill, and J. K. Howell.

Proceedings of present Session read and approved.

The clerk was ordered to superintend the printing and distribution of the minutes, and retain ten dollars for his services.

Resolved, that the thanks of this body are due and are hereby tendered to the members of this church and the community for their generous hospitality during our present Session.

On motion, adjourned to meet with Sandy Run church, 9½ miles west of Shelby, on Friday before the 4th Sabbath in September, 1874.

Prayer by Elder C. B. Justice.

G. W. ROLLINS, Moderator.

B. H. BRIDGES, Clerk.

STATISTICAL TABLE

Churches.	Post Offices.	Pastors.	Church Clerks.	Sabbath of preaching	Baptized	Received by letter	Restored	Dismissed
Sandy Run	Moorsboro	G. W. Rollins	W. B. Lovelace	3	1	2	1	12
Zion	Shelby	J. H. Yarboro	A. J. Erwin	1	1	1		13
Zoar	Shelby	T. Dickson	P. D. Wilson	3	22	4	1	4
Double Springs	Camp Call	G. M. Webb	W. W. Bridges	2	20	1		2
New Bethel	Gardners Ford	R. Posten	R. T. Hord	2	1	1	1	6
Pleasant Hill	Shelby	G. M. Webb	J. A. Roberts	1	1	2		2
Mnt. Vernan	Mulls Grove	Joseph Smith	P. R. Leatherman	4	6			
Big Spring	Duncan Creek.	G. W. Rollins	J. C. Gettys	2	17	1	1	3
Bethlehem	King's Mountain	P. R. Elam.	P. M. Gardner	2	26	4		
Olivet								
Concord	Webbs Ford	G. W. Rollins	J. M. Toms	1	2	1		2
Thessalonica	Jacobs Fork	J. K. Howell	L. W. Cocheram	3	1	3		1
Lincolnton	Lincolnton	N. B. Cobb				7	1	2
Bethel, Irdell	Rock Cut	J. K. Howell	John Setser	2		4	1	1
Bethel, Rutherford	Moorsboro	J. J. Jones	D. N. Hamrick	2	2	8		3
Mnt. Sinai	Sticies Shoal	L. H. McSwain	S. Wylie	3	24			7
Mnt. Pleasant	Nicholsonville	A. A. McSwain	J. D. Simmons	2		1		
Beaverdam	Shelby	T. B. Mulenax	J. T. Harrell	4	14	1		8
Walls	Oak Spring	W. McSwain	J. Smart	4	5	5		6
Sandy Plains	Camp Call	R. Posten	J. B. Walker	3	27	5		
High Shoals	Mooresboro	G. W. Rollins	J. P. Burgess	4	42	4		5
Mnt. Paran	New House, S. C.	P. R. Elam	J. W. Moore	2	14	3	1	2
Mnt. Harmony	Logans Store	B. E. Rollins	J. L. Padgett	3				1
Boiling Springs	Shelby	A. A. McSwain	G. G. Holland	1	1	6	1	8
Shelby	Shelby	W. Hill	J. Jenkins	1-2-3	14	6	1	8
Capernaum	Buffalo Paper Mills	P. R. Elam	T. Kindrick	4		2		5
New Prospect	Shelby	T. Dickson	J. C. Hoyle	2	27	5	1	2
Mnt. Zion	Cherryville	G. M. Webb	P. R. Moss	4	35	4		
Antioch	Antioch, S. C.	P. R. Elam	R. C. Dickson				1	6
					303	81	11	109

MINUTES

OF THE

Twenty-Third Anniversary Meeting

OF THE

KING'S MOUNTAIN

Baptist Association

HELD WITH THE CHURCH AT

Sandy Run, Cleaveland County, N. C.,

SEPTEMBER 25, 26, 27 & 28, 1874.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
DEC., 1874.

PROCEEDINGS.

FRIDAY, Sept. 25th, 1874.

The delegates of the King's Mountain Association met with the Church at Sandy Run, at 11 o'clock, A. M.

The Introductory Sermon was delivered by Elder Wade Hill. Text: Isaiah 62:6.

Recess of thirty minutes.

AFTERNOON SESSION.

Religious exercises by Elder A. C. Dickson.

Elder G. W. Rollins, former Moderator, called the body to order.

Appointed Elders J. H. Yarboro and A. C. Dickson Reading Clerks.

The letters were read, and delegates' names enrolled as follows:

Sandy Run—Elder G. W. Rollins, Brethren B. B. Harris, W. B. Stroud, M. D. Padgett, Robt. McBrayer and W. B. Lovelace.

Zion—Elder R. Posten, Brethren J. D. Weathers, A. J. Erwin and A. C. Erwin, Licentiate.

Zoar—Brethren J. R. Logan, Jacob Hogue and P. D. Wilson.

Double Spring—Elder J. H. Yarboro, Brethren E. J. Lovelace, A. Crowder and J. M. Bridges, Licentiate.

New Bethel—Brethren W. A. Thompson, Perry Wright, D. Cline and J. M. London.

Pleasant Hill—Brethren J. A. Roberts, W. A. J. Hamrick and H. Borders

Mt. Vernon—Brethren W. J. Wesson and S. J. Weaver.

Big Spring—Brethren J. C. Lattimore and W. P. Withrow.

Bethlehem—Elder P. R. Elam, Brethren John Barber, R. C. Gladden and A H. Herndon.

Olivet—No delegation.

Concord—William Harrell, Licentiate, Brethren G. T. Bostic and W. H. Martin.

Thessalonica—Brother J. J. Sigman.

Bethel—Elders D. Pannell and J. J. Jones.

Mt. Sinai—Elder L. H. McSwain and Brother S. Wylie.

Mt. Pleasant—Brethren T. D. Scruggs, J. A. Scruggs, J. W. McGinnis and John Ruppe, Licentiate.

Beaver-dam—Elders William McSwain, Martin Pannell, Brethren N. S. Harrell and B. Hamrick.

Walls– Brethren Charles Yelton, W. T. Davis and John Smart.

Sandy Plains—Brethren J. P. Green, W. A. Crowder, W. B. Bridges and J. B. Walker.

High Shoal—Brethren J. M. Good, Thomas Wilkins, David Matheny and J. P. Burgess.

Mt. Paran—Brethren Isaac Moore, Peter Sepaug and F. H. Bridges.

Mt. Harmony—Brethren H. A. Toney and J. L. Padgett.

Boiling Spring—Elder A. A. McSwain, Licentiates G. P. Hamrick, R. N. Hawkins and Brother B. H. Bridges.

Shelby—Elders G. M. Webb, W. W. Guinn and Brother J. Jenkins.

Capernaum—Elder Wade Hill and Brother J. S. Wray.

New Prospect—Elder T. Dixon, Brethren J. L. Ledford, J. C. Hoyle, A Beam, Elphus Hamrick and Samuel Harrell.

Mt. Zion—Brethren E. R. Welman and J. R. Moss.

Antioch—Brethren H. Borders, E. Harden and J. R. Dixon.

New Hope—Brethren A. Earles, James Rippy, R. E. Harrell and Henry Borders.

Lincoln—No delegation.

New Hope, a new constitution, made application to join this body, and was received.

Re-elected Elder G. W. Rollins, Moderator, and B. H. Bridges, Clerk.

The usual invitation was given to Correspondents from sister Associations, and received as follows:

Broad River—None.

Green River—Elder A. D. Davidson.

Appointed a Committee on Order of Business as follows: Elders Wade Hill, J. H. Yarboro, Bro. J. Jenkins, with the Moderator and Clerk.

Appointed Brethren H. Borders, J. C. Lattimore and Thomas Wilkins, with the Pastor and Deacons of this Church, a Committee on Religious Exercises.

The Committee appointed to amend the Constitution reported, and to-morrow after the report of the Committee on Order of Business, was set apart for its consideration.

On motion, adjourned till to-morrow, 10 A. M. Prayer by Elder J. K. Howell.

SATURDAY, 10 o'clock, A. M.

Prayer was offered by Elder P. R. Elam.

The roll was called.

The proceedings of yesterday were read and approved.

Committee on Order of Business reported.

The report received and Committee discharged.

Read the Constitution, Rules of Order and Abstract of Principles.

The following Committees were announced by the Moderator:

Missions—Elders G. M. Webb, Wade Hill and Brother E. J. Lovelace.

Sabbath Schools—Brethren J. R. Logan, G. P. Hamrick and J. M. Bridges.

Finance—Brethren J. Jenkins, J. P. Burgess and T. D. Scruggs.

Periodicals—Elder J. H. Yarboro, Brethren J. C. Lattimore and J. C. Hoyle.

Union Meetings—Elders P. R. Elam, William McSwain and Brother G. T. Bostic.

Education—Elders W. W. Guinn, R. Poston and Brother W. A. Thompson.

Temperance—Elder A. A. McSwain, A. C. Erwin, Licentiate, and Brother H. Borders.

Obituaries—Elder T. Dixon, Brethren J. A. Roberts and William Harrell.

Called for Correspondents from sister Associations, and the following were received:

Broad River—Brethren W. R. Lipscomb, W. S. Wood, John Ham and D. G. Palmer.

Green River—Brother D. D. Lattimore.
Catawba River—Brother Daniel Carpenter.
South Yadkin—Elder J. K. Howell and Brother J. J. Hicks.

An invitation to visiting Ministers was given, and accepted by Elder A. C. Dixon, and J. D. Hufham, Corresponding Secretary of the Baptist State Convention of North Carolina.

The proposed Constitution was taken up, and after some discussion, the Association adjourned for one hour.

AFTERNOON SESSION.

The Constitution was again taken up for further consideration, and, after much discussion, was finally tabled.

Appointed Elder T. Dixon to preach the Introductory at the next meeting of this body; Elder G. M. Webb, alternate.

Elder Wade Hill was appointed to preach the Missionary Sermon at the next session of the Association; Elder G. M. Webb, alternate.

It was agreed to hold the next session of this Association with New Hope Church, commencing on Friday before the fourth Sabbath in September, 1875.

The Missionary Board of last year reported, and was discharged.

Elder J. D. Hufham was appointed to preach at 10, A. M., to-morrow; in the afternoon, Elder W. W. Guinn.

On motion, adjourned to meet Monday, 9 o'clock. Prayer by Elder D. Pannell.

SABBATH.

The stand was occupied by Elder J. D. Hufham, at 10 o'clock, A. M., who exhibited the word of life to a large and well ordered congregation. Text: Luke 7:34.

Followed by Elder G. M. Webb, who preached the Missionary Sermon, under an appointment of last year; at the close of which, a collection was made amounting to $46 50. Text: Mark 16:15.

A recess of one hour.

AFTERNOON.

By reason of the inclemency of the weather, the congregation was much disturbed, but after assembling in the house, Elder W. W. Guinn delivered an interesting sermon. Text: 2nd Cor. 8:9.

It is hoped that the labors of the day may be blessed to the good of souls.

MONDAY MORNING, 9, A. M.

Prayer by Elder J. H. Yarboro.

Called the roll and proceeded to business.

The Committee on Periodicals reported as follows:

REPORT ON PERIODICALS.

Your Committee on Periodicals recommend the *Biblical Recorder* to the favorable consideration of this body, and not only to this body, but to all Baptists of the State. It is universally acknowledged and regarded as the organ of the Baptists of the State; we therefore suggest that the Pastors of our Churches act as agents for the paper, and make a united effort to give it a more extensive circulation. In doing this, we not only assist the Editor, but wield an extensive influence for the dissemination of light and truth.

And to Sunday School Students and Teachers, we have no hesitancy in recommending *Kind Words*.

J. H. YARBORO, *Chairman.*

The report was adopted.

The report on Missions was was read as follows:

REPORT ON MISSIONS.

STATE MISSIONS.

There is only one organization which has for its object to combine the Baptists of North Carolina in the great work of Home Missions. That organization is the Baptist State Convention of North Carolina, with which this Association is co-operating. For more than forty years this body has kept the claims of State Missions steadily in view, and the efforts that have been put forth have been greatly blessed of God. During the past year, there has been a large number of laborers in different parts of the State, and much good has been done. Churches have been organized; houses of worship have been built, and others are in progress; sinners have been converted; and neighborhoods which would otherwise have been destitute, have been supplied with the preaching of the Gospel in its purity.

Partly owing to the financial pressure prevailing throughout the country; partly from other causes the churches have not been as liberal as usual. The churches of this body have contributed only seventy-five dollars during the year. Surely this ought not so to be. We commend this enterprise to their prayerful consideration, and ask whether they should not do more than they have done.

FOREIGN MISSIONS.

Cheering intelligence comes to us from our brethren in heathen lands. The work is spreading in all directions, and is growing in power as well as extent. Over against this bright picture is set the sad fact that the churches at home are not alive to the importance of the work.

G. M. WEBB, *Chairman.*

Report adopted.

After the adoption of this report, addresses were made by Elders Webb and Huf ham, which resulted in pledges being made to the amount of $62.50.

The Committee on Sabbath Schools reported the following:

REPORT ON SABBATH SCHOOLS.

It is certainly obvious to the most superficial observer that great and lasting good to the cause of religion is almost continually resulting and developing itself from Sabbath School labor. The Sabbath School system is now recognized by almost all as one of the chief auxilliaries or bulwarks of the church, and

justly deserves the consideration and admiration of the body. We are glad to notice that several of the churches are giving heed to, and practicing, on the advice heretofor given by the Association in this particular, and have flourishing schools; while on the other hand, we are sorry to notice that others seem to neglect the duty so often urged upon their attention.

Dear brethren, your Committee, in the discharge of their duty, can only insist that the Association continue to agitate and urge the delinquent churches to fall into line at once, and solicit from each and every one of them a full report of operations at the next session of this body. Being so often importuned, we hope they will take the more earnest heed to the admonition given.

J. R. LOGAN, *Chairman.*

Report adopted.

The Committee on Union meetings reported:

That the next Union Meeting will be held with the Church at Sandy Plains on Friday before the third Sabbath in Augnst, 1875.

Appointed to attend said meeting: Elders T. Dixon, A. A. McSwain, L. H. McSwain, William McSwain and R. Posten.

Committee on Finance reported the following:

REPORT ON FINANCE.

Amount received for Minutes,.....	$ 53 15
" " " Missions,.....	75 00

J. JENKINS, *Chairman.*

The Committee on Education failed to report.

The Clerk was authorized to write the report.

REPORT ON EDUCATION.

Within the bounds of this Association there has been, during the past Associational year, quite an increased interest in this subject. Houses are being built in several localities; one has just been completed on our lines, near the Burnt Chimneys, superintended by Elder J. H. Yarboro; another on Buffalo, near Capernaum Church; and others are being erected in other places.

While we are glad to know this, we cannot but urge that a greater interest be manifested upon the part of this body. The subject of Education should anxiously concern every member, if

we would prosper as a denomination. You, who have children to educate, should remember that time is fast fleeting on, soon be too late, as with us. Brethren, you are the educators; it is by your aid, your influence, your sympathies and your prayers, that our schools are successful; and, if this body would unite in one general effort, as a body of educators, we would soon bring up our denomination to the desired point. Could we get a Baptist movement in this direction, the result would be the uprooting of ignorance, and the diffusion of general intelligence.

There is no lack of schools within the limits of this Association if they were only patronized. The following are now in operation: first, one in Shelby, that is every way worthy of your patronage, Elder W. W. Guinn, principal; secondly, Bridges Academy, which asks a liberal share of your patronage; thirdly, Burnt Chimneys, which calls for her share. Brethren, these are in our midst, and will compare well with other portions of the State, if they were properly sustained by you. Let us try to create a general sentiment among the churches of this Association in favor of the diffusion of knowledge among our children. Let every one be impressed with the duty of sustaining their own schools, and learning for himself the way of life and not depend upon those who have not our interests.

As a denomination we cannot excuse ourselves on the grounds that we have no denominational schools. Wake Forest College equals any in the State, and is one which thoroughly teaches and practices the doctrines of the Scriptures held by us as Baptists. This surely makes us subject to a high obligation to sustain said school in imparting these principals to our people. As Baptists, we claim to be the champions of civil religious liberty, and how can we shun the imperative duty of patronizing and contributing in behalf of this institution. If we would be true to ourselves and our principles, we must lend our influence and our means to those teaching and practicing such principles.

We wish for success in all the efforts being made to endow Wake Forest College, and hope that this Association will not be tardy in furnishing her part. We think it the proper place for a thorough course of instruction and Baptist training. Young ministers especially, who are called of God, should receive a course of training at this place; and would urge that the churches take an interest in sending them for the apostolic training. Christ taught a three years school before his students were allowed to enter wholly upon the work. Our failure, brethren, of following this example, and not only failure, but the oppositson to and the rushing of them unto the pulpit unprepared for the work, is the leading cause of errors being made by our ministers. It is an obstacle which impedes the progress of our denomination. We would say to the brethren, who feel that it is their duty to exercise a public gift, to look to the east and consider whether you are prepared for the work that God requires at your hands. We believe in a call to the ministry; but as to what constitutes this call, we do not propose to say, only that it is to prepare for the preaching of the Gospel. This seems to be a task to those of much experience; they (the older ministers) seem to dread the work assigned them, and would prefer some other department of christian duty. How is it with the inexperienced who feels that he is called of God and

must enter upon the greatest work fallen to man---the preaching of the Gospel of the Son of God.

Baptists out number all other denominations in the State, and should therefore become the leaders in Education. Our children stand in need of it, and let every member of this Association recognize it as his duty to educate his children; these are the obligations of Baptists, if we be right in our belief. Brethren, then of the King's Mountain Association, we call upon you to consider our interests educationally; give your sympathies; unite your energies; direct your influence; aid in supporting denominational schools, and make one general effort to dethrone ignorance and establish the reign of knowledge and truth within our borders.

CLERK.

The Committee on Obituaries submitted the following:

REPORT ON OBITUARIES.

Your Committee on Obituaries are glad to state that so far as our information extends but few of our number have been called from our midst, and the letters sent up from our churches have not gives the names of any; we are therefore unable to particularize; but in looking over the ministry, our hearts are made sad at the absence of Brother L. R. Rollins, since our last session. God has called him into the Association of angels; he will meet with us no more on earth. This young minister was a model of piety, zealous in the defence of the Gospel, and an excellent preacher. In the bloom of youth, and in the midst of his preparation for a thorough course of literary training at Wake Forest College, God has called him home.

In morality and religious zeal, no young man in the limits of our knowledge was his superior.

In his death our hearts are pervaded with a moral sublimity, which teaches us that we should submit to the dispensation of a wise Providence, and may we all be as well prepared to cross over the Jordan that now separates us from him.

T. DIXON, *Chairman.*

The report was adopted.

The report on Temperance was read as follows:

REPORT ON TEMPERANCE.

Temperance has been defined moderation; we would say, then, that it is a principle of government within ourselves, which enable us to abstain from excessive eating, drinking or any enjoyment. A spirit of it is opposed to any and every excess by which our faculties are impaired or the moral habits rendered unchaste.

While excessive eating and drinking produces bodily diseases,

it has a tendency to blind the mind, stupify the conscience, and corrupt the heart.

Christians should not indulge in these sins, but should oppose others indulging in them, for they unfit them for the discharge of duty, and hinders their usefulness, and prevents their being prepared for the coming of Christ.

Intemperance, in the use of ardent spirits, had become prevalent in this section of our country and all most threatened entire ruin till a vast number of pious men, alarmed at the approaching dangers, rose to check its evil and baneful practices. In the Churches and Associations were the only places to give an effective check, and in them, efforts have been efficiently made for reformation; sermons have been preached, addresses delivered, means employed and measures carried into effect; and, by the blessings of God, the growth of its evil is not only checked, but a great reformation has been the result. It was the purpose of those who began to sound the alarm to continue, and not to cease, till such liquors were not used. Every true friend of religion, or of his country, is bound by the principles of temperance to labor to the utmost extent of his ability for general reform; and to endeavor to have such measures carried into effect as will suppress every evil of intemperance. We hope sincerely that all will continue to labor for its suppression till its evil will be no more, that the souls and usefulness of men shall not be destroyed by it.

A. A. McSWAIN, *Chairman.*

Report adopted.

Appointed Messengers to the several Associations as follows:

To the Broad River—Elder L. H. McSwain and Brother J. R. Logan.

To the Green River—Elders A. A. McSwain, J. H. Yarboro, G. M. Webb, R. Poston, G. W. Rollins, W. Hill, T. Dixon, A. C. Dixon, A. C. Erwin and Brother B. H. Bridges.

South Yadkin—Elder A. A. McSwain.

The following were appointed as delegates to the Baptist State Convention: Elders T. Dixon, G. M. Webb, A. C. Dixon, G. W. Rollins, A. A. McSwain, Brethren J. Jenkins, W. A. Thompson and B. H. Bridges.

The proceedings of the present session were read and approved.

The Clerk was ordered to superintend the printing of the minutes, and distribution of the same, and retain ten dollars for his services.

Resolved, That the thanks of this body are due and are hereby tendered to the members of this Church and community for their generous hospitality during our present session.

On motion, adjourned to meet with New Hope Church, seven miles south of Shelby, on Friday before the fourth Sabbath in September, 1875. Prayer by Elder T. Dixon.

G. W. ROLLINS, MODERATOR.

B. H. BRIDGES, Clerk.

STATISTICAL TABLE.

CHURCHES.	POST OFFICES.	PASTORS.	CLERKS.	Sabbath of Preaching.	Baptized.	Rec'd by Letter	Restored.	Dismissed.	Excluded.	Deceased.	Total.	Amount for Minutes.	State Missions.	Home Missions.
Sandy Run,	Mooresboro'	G. W. Rollins,	W. B. Lovelace,	3d,	19	6	2	9	1	4	255	$ 3 50		
Zion,	Shelby,	J. H. Yarboro,	A. J. Erwin,	1st,	23	6	..	5	5	..	168	2 00		
Zoar,	Shelby,	W. W. Guinn,	P. D. Wilson,	1-3d	2	..	..	16	..	2	130	2 00		
Double Springs,	Shelby,	G. M. Webb,	W. W. Bridges,	2d,	...	4	..	8	..	3	154	2 45		
New Bethel,	Gardner's Ford,	T. Dixon,	R. T. Hoard,	"	12	3	..	3	2	1	178	2 10		
Pleasant Hill,	Petersburg,	G. M. Webb,	J. A. Roberts,	1st,	42	..	6	4	4	2	178	2 70	$ 5 00	
Mt. Vernon,	Mull's Grove,	G. J. Wilkie,	S. J. Weaver,	3d,	10	2	..	4	2	3	53	85		
Big Spring,	Duncan's Creek,	G. W. Rollins,	J. C. Gettys,	2d,	1	6	..	2	..	2	95	2 00		$ 5 20
Bethlehem,	King's Mountain,	P. R. Elam,	P. M. Gardner,	"	32	5	3	5	..	3	175	2 50		
Olivet,														
Concord,	Webb's Ford,	G. W. Rollins,	William Harrell,	1st,	...	5	1	...	1	2	104	1 85		
Thessalonica,	Jacob's Fork,	J. K. Howell,	P. Baker,	3d,	2	...		1	...		52	1 50		
Lincoln,	Lincoln,	N. B. Cobb,									13			
Bethel,	Webb's Ford,	D. Pannell,	D. N. Hamrick,	2d,	1	2	..	1	1	..	81	1 25		
Mt. Sinai,	Ironsville,	L. H. McSwain,	S. Wylie,	3d,	12	..	..	34	..	1	73	20		
Mt. Pleasant,	Nicholsonville,	A. A. McSwain,	J. D. Simmons,	2d,	30	1	1	8	1	..	169	1 00		
Beaver-dam,	Shelby,	T. B. Mulenax,	J. T. Harrell,	4th,	11	4	..	4	..	..	161	2 25		
Walls,	Oak Spring,	Wm. McSwain,	John Smart,	"	4	7	..	..	1	..	128	1 60		
Sandy Plains,	Camp Call,	R. Posten,	J. B. Walker,	3d,	7	2	1	..	..	2	177	2 45		
High Shoal,	Mooresboro',	G. W. Rollins,	J. P. Burgess,	4th,	3	17	3	6	..	1	176	2 00		
Mt. Paran,	New House, S. C.	P. R. Elam,	Isaac W. Moore,	3d,	1	2	..	12	1	2	110	1 35		
Mt. Harmony,	Logan's Store,	B. E. Rollins,	J. L. Padgett,	2d,	...	..	..	2	3	2	107	1 20		
Boiling Spring,	Nicholsonville,	A. A. McSwain,	D. S. Lovelace,	1st,	9	6	1	4	..	1	170	2 50		
Shelby,	Shelby,	W. Hill,	J. Jenkins,	1-3d	...	2	..	4	1	..	109	3 00	15 00	

Capernaum,	Buffalo P. M.	W. Hill,	Thomas Kendrick,	2d,	20	..	..	2	..	1	95	2 00	.....	.....
New Prospect,	Shelby,	T. Dixon,	J. C. Hoyle,	1t,	...	9	..	15	1	1	293	2 50	.....	3 25
Mt. Zion,	Cherryville,	G. M. Webb,	J. R. Moss,	4th,	...	2	..	1	2	...	65	1 40	.....	.....
Antioch,	Antioch, S. C.,	P. R. Elam,	J. R. Dickson,	....	52	9	5	12	2	3	210	2 00	.....	.....
New Hope,	Shelby,	T. Dixon,	D. D. Harden, *pro tem.*	2d,	...	..	..	...	...	..	161	3 00	.....	.....
					293	90	23	162	28	36	3840	$53 15	$20 00	$ 8 25